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Open Doors

Portals of Dawn—The Rent Veil

By H. RAY SHEAR, D.D.

"A New and living way through the veil, that is to say, His flesh."—Hebrews 10:20.

THREE of the gospel writers tell the story of "the rent veil." The incident occurred just at the climax of the Calvary experience. At the very moment when Jesus sounded his cry of victory and gave up the ghost upon the cross, an unseen hand tore in two, from top to bottom, the ornate and heavy curtain which hung at the entrance to the holy of holies in the temple.

The meaning of that strange "accident" was not lost upon the disciples, or on "the Christian scribes" who wrote the gospels and epistles of the New Testament. They were Jews, reared under the ceremonial laws of Moses and under the priesthood of Aaron. They knew the significance of that veil that hung between the holy place and the temple's inmost cubicle—the most holy place. In a sense it stood for the whole priestly system, for the whole ceremonial set up of the Israelitish religion was a kind of veil between the people and their God. All the functions and functionaries of the temple, all its instruments and ceremonies contributed to the idea that God was far removed and unseen—separated from His people by a veil. Only an elaborate ritual, a sacrificial offering, a mediating priesthood—could pierce that barrier which sin had brought between Jehovah and Israel.

The veil had always hung between the holy place where the priests alone ministered and the holy of holies where no one, not even a priest, could enter, except the high priest once a year on the Day of Atonement. As long as the place of worship was a tabernacle or tent, the veil was used, when on the march, as a wrapping or covering for the ark of the testimony and the mercy seat. Thus the ideas of separation and invisibility were preserved even when the tabernacle was on the move.

The whole tabernacle and temple set-up emphasized this idea of separation. There was a series of courts, each court more exclusive than the last. One is reminded of Arnold's line in "The Light of Asia",

> "Veil after veil will lift—but there must be
> Veil after veil behind."

As one came closer to the Mercy Seat his progress was stopped. At very best he could go no farther than the entrance to the holy place. Beyond that he could go only through the proxy of a priest.

"There was the door to which I found no key
There was the veil past which I cannot see."

The Rubayat

God was far away. And the reason for that separation was sin. Isaiah has described the situation by saying, "Behold Jehovah's hand is not shortened that He cannot save—but your iniquities have separated between you and your God." Even among "Jehovah's people" sin was the great veil, the barrier that no human hand could remove. "When ye spread forth your hands I will hide mine eyes from you; yea when ye make many prayers, I will not hear". The prayer of Job is a kind of composite of all prayers of a people from whom God's face is hidden. "Oh that I knew where I might find him."

The religious establishment of Israel spoke not only of separation but of invisibility. The heavy veil was impervious to light. It was the last of several barriers to cut off the light and make of the holy-of-holies a place of darkness. The tabernacle roof was a threefold covering screening off all light from above. The front of the tent, parted when the priests entered, would ordinarily be closed. The oblong sanctuary within the tent was entered by a curtain. When the priests entered there they could go no further. For, beyond was the inner sanctuary, hidden from them by the last great curtain. Even the place where the priests minister was a dark place except for the seven-branched candle stick. And behind the great veil beyond, total and continual darkness surrounded the ark of the testimony and the mercy seat. Man not only could not draw near to God, but he could not see God, even far away. "Your sins have hid his face from you."

But something happened on a little hill outside Jerusalem which changed all this. He who knew no sin was made to be sin on our behalf. On the cross The Galilean took the stroke which was our due. "The Lord laid on Him the iniquity of us all." That judical bolt from the blue killed Him. But marvel of marvels, the same stroke which killed Him broke down the veil, the typical sin barrier. Hebrews says that the veil was Christ's flesh. "The broken body and the shed blood" was God's rending of the barriers which sin had erected, the barriers between man and God. The veil was rent when Jesus died. At last a way was opened unto God for every man. There was access and there was light.

The letter to the Hebrews repeatedly uses the expressions "draw near" and "enter in". They are ideas based on priestly acts of the Old Covenant. The whole function of a priest was to draw nigh to God with the needs and the offerings of His people. The "entering in" was a still more significant word, for it pictures that solemn and fearful act of the high priest on the day of atonement, when for one brief interval in a whole year he entered within the veil with the blood of sacrifice.

Now the veil is severed, by God's act. In Christ's offering of Himself all priestly barriers are removed, all ceremonial religion made obsolete, all temple gates are opened. And now we who trust in Him have "boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way through the veil, that is to say, his flesh".

The Empty Tomb

By MRS. THOMAS H. NEWCOMB

Dr. James H. Snowden in his book, "The Christian Belief in Immorality," says:

THE resurrection of Christ is the rock on which rests the central column that sustains the structure of historic Christianity. Remove this foundation and the great fabric would fall into ruin. Around and against this rock the waves of criticism have rolled and surged for centuries. No other event in history has been subjected to such thorough and keen investigation. The ablest intellects have supported or attacked it. Yet we believe that today it stands unmoved and shows no serious signs of disintegration."

THE FACT OF THE RESURRECTION

Let us look first of all then at this *fact* of the resurrection. What are some of the evidences which confirm for us this fact. First of all as we turn to the Scripture account of the Open Tomb we find that all four of the Gospel writers give a fairly full description of that first glorious Easter morning. To be sure there are some differences in the records of this event, but only such differences as we would expect from individual personalities. Fundamentally they are the same. We are conscious as we read the four Gospel accounts that the writing must have been directed by a Divine mind, and it was the Divine purpose by a four-fold record to to leave no doubt of the fact of the Open Tomb. The Scripture acounts are abundant and competent in confirming this hope of Immortality.

Another strong evidence of the fact of a risen Christ we find in the witnesses to the resurrection. As we look at the picture of that Easter morning described for us in the Gospels, we see the women as they hurry to the tomb. From their conversation and the question which they ask, "Who shall roll us away the stone from the door of the sepulchre?", we know they were not expecting a resurrection. Even the Open Tomb did not convince them. Only when they saw their Lord did they believe. We see Mary Magdalene tarrying in the garden until Christ drew near to her and said, "Mary", and her dawning consciousness of her Lord's presence as she responds, "Rabboni". Only then did she believe and run to bring the disciples word. These disciples were not easily convinced of such a miracle, for they were practical men and needed to see their Lord to be sure of the fact that he was risen from the dead. The two travelers on the way to Emmaus were not expecting such a resurrection, for did they not say to the Lord himself as he drew near and walked with them, "We trusted it should have been he which should have redeemed Israel"; but from their attitude, all hope was gone. When Christ revealed Himself to them they immediately hurried back to Jerusalem to tell the others and meet with them in the Upper Room. Then a week later, Thomas, who would not believe until he had felt of those wounds in the hands and feet and the spear thrust in the side, was constrained to exclaim: "My Lord and my God." Now, beyond the shadow of a doubt, they knew this was their Lord. Not only to this little band of Apostles, but to five hundred on a mountain in Galilee did Christ appear after his resurrection. Last of all, but certainly not least, we think of Paul as a witness to this great fact. He was a man of keen intellect, one who had sat as the feet of Gamaliel, and other outstanding teachers of his day—one whose

whole ambition was to crush out this Christian religion and persecute the followers of "The Way". Even such a one said: "And last of all he was seen of me also, as of one born out of due season." After years of mature thought Paul came to base his whole hope of immortality on the physical resurrection of Christ, for we hear him say, "If Christ be not risen, then is our preaching vain, and your faith is also vain." For Paul, no resurrection meant no Divine Christ. The Open Tomb still witnesses to the fact of the bodily resurrection of our Lord.

To be sure there are numerous theories advanced by those who do not accept Divine revelation, such as the "theory of conscious fraud", the "swoon theory", or the "vision theory", none of which present any serious difficulty to the thoughtful, reverent mind.

THE CHALLENGE TO SERVICE

Now that we have considered some of the evidences which confirm the fact of the Open Tomb, let us look for a moment at the *challenge to service* which follows immediately upon the discovery of the risen Saviour. Often we hear it said concerning the taking of the Gospel to peoples of other lands, "Do not these people have a religion of their own? Why not let them alone?" In a book by Dr. William Evans, "From the Upper Room to the Empty Tomb", he says, "In some quarters it is common to compare Christianity with other religions, and we have what is called the 'Science of Comparative Religions'. Christianity however is by no means a comparative religion, it is superlative, because it is the only religion that bases its claim to acceptance upon the resurrection of its founder from the dead. Mohammedanism, Buddhism, Confucianism, Mormonism, Christian Science, these professed religions do not make any such claim." With this in mind, the Open Tomb sends us forth with a message for all men everywhere. [In] the words of the song by C[ol] Sterne:

"We've a message to give to the n[a]
tions
That the Lord who reigneth above
Hath sent us His Son to save us,
And show us that God is love.

"For the darkness shall turn t[o]
dawning
And dawning to noon-day bright,
And Christ's great kingdom sh[all]
come on earth,
The Kingdom of love and light."

The carrying of this message beg[an] on that first Easter morning wh[en] the women went to the sepulchre t[o] anoint the body of their Lord. Wh[en] they found the tomb open and lat[er] saw Christ they ran to bring the di[s]ciples word of His resurrection. T[he] two on the way to Emmaus hurri[ed] back to Jerusalem to spread the go[od] news. Then others of the Apostl[es] went forth as heralds of the ris[en] Christ. Still later Peter on the D[ay] of Pentecost declared, "This Je[sus] hath God raised up, whereof we [all] are witnesses." Not long after, P[aul] preached at Damascus in the name [of] Jesus, nor did he tarry till he h[ad] gone throughout Asia Minor a[nd] even into Europe establishing [the] Church of Christ. Missionaries of [the] Cross have gone to the utterm[ost] ends of the earth to preach the Go[s]pel of a risen Saviour. Only an Op[en] Tomb could have constrained the[se] messengers to go forth. Why do o[ur] missionaries go to Egypt, Ethiop[ia] India and the Sudan? Not only b[e]cause they take with them a religi[on] which compares favorably with th[e] ones already prevailing in the[se] lands, but because the Christian fa[ith] is superlative, and the founder [of] Christianity is the living Son of G[od] who is even now "sitting at the ri[ght] hand of God making intercessio[n] for his people.

We might ask the question: "Wh[at] opportunity will there be for Chri[s]tian missionary work following th[e]

Easter Joy —Harmon

war?" A prominent clergyman in the city of Pittsburgh, speaking at a meeting of the American Bible Society recently, told of the splendid opportunity for Christian missions in the immense land of Russia. Those who have been in Russia say that there is still an unquenchable faith in the hearts of the Russian people that may be fanned into flame if Protestant missionaries will but go with the Word of God and the message of a crucified risen Saviour. These people are not pagan, but because the church of Russia was unspiritual, a regime came into power which denied to them the privilege of worship and the outward manifestation of their faith. Certainly a great opportunity awaits Christianity in this land. In some sense, what we say of Russia could be duplicated in all mission fields. The fact is that people are not irreligious, but lack the proper understanding of the truth as it is in Christ. Only as men come to know Him and the "power of His resurrection" will they find the true light. When the present world conflict ends there will be need for the healing power of the Gospel as never before, and the Open Tomb becomes a challenge to all of us who know Christ to do our utmost that His Kingdom may come and His Will be done on earth as it is in Heaven. Just as the darkness of the night of Crucifixion gave way to the East morning light, even so will this Gospel as it is proclaimed in a dark and sin-cursed world bring light and healing to those who hear. As we are now responding to an "all out" call for war, we must as Christians not fail to respond to the more imperative call to an " all out" effort to preach the eternal gospel of a risen Christ to all men everywhere. Mothers and fathers have been called upon to give their sons and daughters to fight for their country; should we hesitate then as Christians to give our sons and daughters to carry the message of the Prince of Peace?

"Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way;
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay."

THE HOPE OF ETERNAL LIFE

Finally, we see in the Open Tomb the *hope of Eternal Life.* We are not thinking of endless life, for that, we believe is the posession of all men. To quote from Dr. Snowden's book again "The deepest mark of Eternal Life is not simply endless existence; it is perfect correspondence; it is not a matter of quantity, but of quality; not a relation to time, but a relation to God." For another definition of Eternal Life, let us look to John 17:3. "This is Life Eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou has sent." Here is promised a fuller life, one that is "hid with Christ in God". We hear Paul say, "For me to live in Christ." Life for Paul was Christ, and Christ was Life; not mere existence, but life that was full and free—free because he was a bond-servant of Jesus Christ. Eternal Life for Paul began not on the Appian Way, but when he was converted on the Damascus Way and went forth to preach the Gospel. So it is with us. Eternal Life will begin for us when we know Christ, and it will lead on to a place at God's right hand forevermore. We hear Christ say near the close of His ministry, "Let not your hearts be troubled—I go to prepare a place for you." Are we preparing now for such a home with Him! What a comfort and joy this hope of Eternal Life is to those who have lost loved ones. In this day when there is so much suffering in our World, what a reassuring fact to know that He will keep all those we have "committed unto Him against that day". We recall the words of Donald Hankey, a student in arms in the first world war: "If wounded, Blighty (that is hospital, nurses, doctors); if killed, the Resurrection." What a faith to build on in this life and for the [l]ife to come! What a hope is the O[pen] Tomb for every father and mot[her] whose son has lost his life in bat[tle] and for every wife whose husb[and] will not return. Words of the s[ong] by Geoffrey O'Hare come to m[ind] "All is Eternal Life, there is [no] Death." Yet we cannot have Eter[nal] Life and deny the Christ of the O[pen] Tomb.

Thus through this Portal to t[he] Dawn, the Open Tomb, we see [the] *fact* of the resurrection, we hear [His] *challenge* to carry this message [of] the risen Christ to all men ever[y] where, and we cherish the imperi[sh]able *hope* of Eternal Life with Hi[m].

Into the tomb they took Him, sad [of]
heart,
And rolled the stone, then turn[ed]
aside apart
To mourn each one the unfulfill[ed]
fair dream
To which their dead hopes could [no]
life impart.

Back to the tomb they went at bre[ak]
of day.
The stone that sealed the tomb w[as]
rolled away!
Frightened they looked, and hea[rd]
the words of joy,
"Fear not: for He is risen. Go yo[ur]
way.

"Tell the disciples." From the to[mb]
they came,
Renewed in hope; with eyes alig[ht]
they bare
Christ risen in their hearts, alive, [not]
dead—
And, lo, He has been with the[m]
everywhere. Anon.

From "Christ and the Fine Art[s]"
by Maua[n]

What Easter Means To The Christian

By MRS. W. H. LAWRENCE

YOU have, undoubtedly, heard the story of the minister who dreamed that the Christ had not been born. Therefore, he had no Word of hope or the bereaved, no word of courage or the burdened, no word of salvation for the dying. Without the birth of Christ there would be no hope, no courage, no salvation; but even with His birth and crucifixion, there would be no word of encouragement without the resurrection. It is the resurrection of Christ which makes our religion different from that of others. The resurrection is the beautiful climax to the life of the Son of God. Other heroes have lived exemplary lives, if not perfect ones. Other heroes have become martyrs because of their beliefs. But Christ alone has conquered death. Easter means life to the Christians.

I. The resurrection of Christ is fulfillment of the Scriptures. Jesus Himself had promised to rebuild the temple in three days. He said, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John 11:25,26). He promised it, and His promises never fail!

II. The resurrection challenges us to purity. Because we know that we shall see Him face to face, we are challenged to become pure. Now we are impure unless washed white in the blood of Christ. Then "we shall be like Him for we shall see him as he is" (I John 3:2b). We need not to wait for death in order to be raised with Christ. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." (Col. 3:1). Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8.)

IV. To the Christians, the resurrection is victory. "O death where is thy sting? O grave where is thy victory—thanks be to God which giveth us the victory through our Lord Jesus Christ." (I Cor. 15:55,56.) To the disciples, the first Easter brought triumph out of despair. Their faith, defeated for the moment, became victorious when the tomb was found empty. "He arose a Victor from the dark domain, and He lives forever with His saints to reign. Hallelujah! Christ arose!"

V. Christ's resurrection means to the Christian an abiding Presence. "He lives forever in our hearts to reign." "Lo, I am with you always." "Nevertheless, I tell you the truth, it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you—and He will shew you the things to come." (John 16:7, 13b.) The fellowship of His Presence in our hearts gives us strength, grace and courage. "I can do all things through Christ which strengthened me." (Phil. 4:13.)

VI. Christ's resurrection means that every Christian has a duty to perform. It was in His resurrection Body that Christ gave the command "Feed my sheep." (John 21:17c.) Endued with power from on high—the gift of the Holy Spirit which is a result of Christ's resurrection and ascension—we are to obey His commandment "be witnesses unto Me—unto the uttermost parts of the earth." (Acts 1:8.) "He that winneth souls is wise." (Prov. 11:30b.) "They that be wise shall shine as the

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Suggested Devotional Service

For Program Study on "Open Doors"

By MRS. DON P. MONTGOMERY

Devotional Theme for year beginning April, 1945: Crossing Thresholds

April—The Threshold of Hope.—Romans 15:13 (appropriate scripture throughout service).

Leader—(I Peter 1:3) "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

Solo, (Soloist may be hidden) Tune —"Jesus Saviour, Pilot Me."

"Lo! the tomb with open door
Brings us hope for evermore.
O'er a world's relentless din
Rings a hope for those in sin.
Christ, the Saviour, died for thee
And His blood has made thee free.

"Ring it out o'er hill and dale
Tell of hope that ne'er shall fail,
Till each heart at last in peace
Finds from sin a glad release;
Christ, the Saviour died for thee
And His blood has made thee free."

Leader:—After the Easter triumph we find ourselves standing upon the threshold of a new Church year.

"We stand upon the threshold of two years
And backward look and forward strain our eyes."
And as we peer into the future for what are we looking?
All are seeking Hope.

A number of years ago the submarine S-4 was rammed by another ship and almost immediately sunk. Ships rushed to the rescue; deep sea divers went to the bottom to attempt to release the trapped men. This was before the invention of the "Bell" which has proven such an effective means of rescue. We shall never know w took place in the cramped comp ments of that sunken submari This we know, the men clung d perately to life. Suddenly th was a tapping noise. Someone w tapping out a message in the d and dashes of the Morse co Slowly the message was spelled the tapping grew weaker a weaker;—I-S T-H-E-R-E A-N H-O-P-E? "Is there any hope And that was the last message r ceived from the crew of the sunk S-4.

Is there any Hope? Men tod want an answer to that questio (Speaking pointedly to group) A Christians what is your hope What is the hope that motivat your worship and service?

1st. Christian—I have alway accepted Christianity at its fac value. I have never been in th habit of asking questions. I ha never driven myself into a corn and demanded definitions. I ju have faith that God will fulfil m hopes because I trust Him.

"I have not seen, I may not see,
My hopes for man take form i fact,
But God will give the victory
In due time; in that faith I act.
And He who sees the future sur
The baffling present may endure."

Soloist or all may sing 3rd verse o No. 144 in Bible Songs Hymnal.

2nd. Christian;—"My hope is in th second coming of our Lord. The af fairs of this old world will never b fully straightened out, wickedne will never be entirely overthrow and righteousness will never b

wholly exalted until Christ comes. My hope is a desire to see that day, and that hope is the motive power of my life.

oloist or all may sing 1st. verse of No. 143 Bible Songs Hymnal.

eader:—Waiting! waiting for the Lord! Every one will agree that the second coming will be a glorious event but is that really the Christian's hope?

rd. Christian:—My Christian hope is the hope of life eternal. In the 14th. Chapter of the gospel by John Jesus tells me about a Mansion. He says there will be plenty of room, largeness and completeness of life. Jesus is there and we are the heirs of the promise that God made to Abraham, we who have fled for refuge to lay hold of the hope set before us; which we have as "an anchor of the soul, a hope sure and steadfast." (Hebrew 6:19)

Peter said, "Blessed be the God and father of our Lord Jesus Christ who according to his great mercy, begat us again unto a living hope by the resurrection of Jesus Christ from the dead unto an inheritance incorruptable and undefiled and that fadeth not away, reserved in heaven for you who by the power of God are guarded through faith unto a salvation ready to be revealed at the last time." (I Peter 1:3-5)

Leader:—And David said, "O Israel, hope in Jehovah for with Jehovah there is loving kindness and with him is plenteous redemption." (Psalm 130:7) Again he said, "Why art thou cast down, O my soul, and why art thou disquieted within me? Hope thou in God." (Psalm 42:5)

"If the sun has hid its light
If the day has turned to night
If the heavens are not benign
If the stars refuse to shine,
Heart of man, lose not thy hope;
Door, there's none that shall not ope;
Path, there's none that shall not clear;
Heart of man, why shouldst thou fear?"

4th. Christian:—My hope is not alone in the reality of eternal life or in waiting for my Lord to come, but in newness of life here and now. The Easter celebration has failed if we have not learned to live new lives here and now by the power of the resurrection. We cannot expect to live forever after death if the new life is not in us before death. "If any man be in Christ Jesus he is a new creature." (II Corinthians 5:17). Your life is hid with Christ in God. And when Christ who is our life shall appear then shall we also appear with him in glory." (Colossians 3:3-4).

Leader:—With confidence we open the door to the future and cross the threshold of hope. A hope that sees beyond the passing scene to that which is permanent. Hope sees the dawning of that day when righteousness shall be exalted, when truth shall be enthroned, when wars shall end and peace shall reign, and when the kingdom of this world shall become the kingdom of our Lord and His Christ.

Closing prayer by Leader or some other.

"Now the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Ghost."

Miss Kate E. Spencer—A Tribute

By LAURA CLELAND MacARTHUR

"David, after he had served his own generation by the will of God, fell on sleep."—Acts 13:6)

This verse comes to mind when one thinks of Kate Spencer. Service, toil, energy, effort, tirelessness, alertness, ceaseless endeavor, co-operation are some of the words that describe her life in India. She certainly labored and served her generation.

Miss Spencer came to India in 1918, and continued to serve this her chosen field throughout her life. Of course the last weeks of her life were spent on a bed of suffering so she could not take an active part in the work, but one cannot conceive of her just resting or doing nothing. I think her brain must have continued active, she must have been still thinking and planning and praying for the work in India to which she had given herself so entirely during her years there. Nothing ever seemed too hard for her to attempt, no task ever had too much work or too much detail to discourage her from attempting it. And she was always thinking of new ways or of improvements on the old ways of doing things. It seemed as if her mind never rested. She would appear in the morning with the solution of some problem or with some brand new idea. Whether these things developed in her mind during her sleep or whether she curtailed her sleep to work them out, I do not know, but develop they did.

I was privileged to live and work with her nearly one-half of her time in India, so am in a position to know and appreciate her work and her devotion to it. Most of her time was spent in work in the villages, but whether she was going about from village to village or whether she was in charge of the boarding school in which the Christian girls from the villages were getting their education, she was always working for their good. We who were working in the villages found her in the school always willing to co-operate in every way. If in any way the village or city people could be helped and uplifted, Miss Spencer was alert and keen. Ways to get the children to go to school, to get illiterates to learn to read, to get the women interested in the missionary society, to arrange for a gathering of the women from all over the district,—providing beds, making arrangements for the cooking as well as seeing about the program and the entertainment of the women between sessions — nothing seemed to daunt here.

Her work in the school was marked by not only a high standard in the educational line, but she gave spice to life by having new and interesting ways for doing monotous tasks. There are many teachers who worked with her and many girls who were in school while she was in charge who thank God for the help she was to them in preparing them for larger service.

Miss Spencer found the language rather difficult. It did not come to her as easily as to some others, but she plodded away and became so proficient that she not only taught and gave talks very fluently in Urdu and Punjabi, but she was for several years the editor of the *Bashir-un-Niswan,* the Women's Missionary Magazine of the Punjab. Very good indeed was the work she did on this magazine and other things in the vernacular—tracts, pamphlets, charts, etc. Through this literary work her influence went far beyond the bounds of our mission.

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A Missionary Odyssey

OCCASIONAL LETTER

Series 2 No. 1

Assiut, Egypt
Oct. 17, 1944

Dear Friends:

After a lapse of about two years this series of letters is again a growing concern. This first one might well be entitled, "A Missionary Odyssey." Certainly it relates the story of a voyage longer in miles than the original, if not longer in time. And I am not sure but what the three and a half months we spent on the way are longer in comparison than the years spent by Ulysses on his famous jaunt.

To follow the examples of the broadcasters here are the headlines of the trip. Time spent from Monmouth to Assiut was from June 5th to Sept. 23rd and miles traveled well up to the 12,000 mark. To break that down a bit two weeks and nearly 4,000 to Lisbon, two weeks and a little over 4,000 miles to the mouth of the Congo, a month and nearly 2,000 miles more to the Sudan border, two weeks and another 2,000 miles across the Sudan and into Egypt. The time not allowed for in this summary is that time spent in waiting, two weeks in Lisbon, several days in Portio, and a few days here and there along the way across Africa with a stop of nearly three weeks at Juba in the South Sudan.

It was a hard trip, but an interesting one, and in many ways a pleasant one. It gave me an opportunity to see areas of the world never before visited but doing so under war conditions means that much of the interest must be shaved off because travel restrictions prevent one from taking in the side trips. One is also kept quite close to the path by the fear of missing an important connection because news in advance is neither easy nor accurate. Crowded hotels, trains, boats and indifferent service because of war time shortages also hamper one, and render the trip less than ideal. However, missionaries can get out that way and other means of travel are so few and far between that one fears the mission staff on the field is likely to be completely done in before relief can arrive.

Our boat was the *Serpo Pinto* a Portugese liner. Our party consisting of Miss Jean McCrory, Mrs. Rachel Seiver, Miss Mary Thompson and myself going to Egypt; Dr. and Mrs. Paul Smith, Miss Verna Pillow, Miss Elsie Grove to the Sudan were second class and found it quite comfortable. I shared a three-berth cabin with a Southern Baptist missionary to Nigeria. We got to be good friends before we parted at Mataadi in the Belgian Congo on August 2nd.

The bulk of the passenger list was missionary, with 65 adults; the next largest group was a bunch of 25 English children returning home after having spent several years in Canada as a result of the early blitz against England.

Two weeks were spent in Lisbon, from which we sailed June 10th on the *Mouzinho*. This time there were over eighty adult missionaries on board, a number of children, some of them babies. There were 18 different socieities represented; our party was the third largest. We more or less had the ship in our hands. We had morning prayers together each day in the first class lounge. Then we organized a series of conferences on mission problems. We did not try to come to any agreement but merely presented different points of view and experience. There was a wide variety of both and I believe it was very valuable, especially for the new people. Some of the topics discussed were: language, health problems, buildings, the opening of new stations, the indigenous church, school work, etc.

It was near the end of July when we reached the mouth of the Congo.

We were divided and went in separate groups to Mataadi and I drew a seat in a truck. Strange that my first experience of tropical Africa should be a near approach to freezing. Had I known in time I would have kept my sweater out but it had gone into the hold of the little launch! It would have been a lovely ride in a comfortable seat with adequate clothing, as it was moonlight and the road wound around and over the hills that looked quite fascinating. Some of it ran through high grass, some in valleys through dense jungles. My only lasting impresion, howoever, is one of misery, aches and cold.

The steamer trip up the Congo was delightful. The boat was nice, though not luxurious, food fair, and service passable. I shared a cabin most of the way, 12 days, with a British doctor missionary who was a very congenial traveling companion. Half a dozen other missionaries were on board, British, American, and Belgian, in addition to our party of 17.

The Congo is an enormous river. It makes the Nile, even in flood look like a rather small stream. It is miles wide in many sections and only seldom did we see both banks. The channel weaves back and forth across the wide area, between islands, through great open reaches which looked like seas, and twisted among sand bars. The first day we steamed through hills, then on the second day the hills left us and till nearly Stanleyville we saw only the green walls of jungle growth on either side. One or two monkeys, a very few birds and the people in the rather rare villages were all the forms of animal life we saw. The canoes of the natives are interesting, dug out of single tree trunks, often as much as 50 or more feet long and 5 or 6 wide. They paddle standing up, and never did we see a sail on the whole 980 miles.

We landed in Stanleyville to find that every hotel was full. There were so many on board without places to go that the captain opened up the boat again for us and we lived on board till Thursday morning when we could get away. They kept the dining room open for us also for four days. From Stanleyville to Aba there is a weekly service by bus and post truck but because there were ten in all going clear through they gave us a bus all the way, and a special truck took care of our baggage. But before I tell you about this trip I must tell about our canoe trip up to Stanley Falls, the last drop of a stretch of something over 100 miles on the river which is impassable, just above the town. A British missionary residing there arranged a canoe trip for us, right up under the falls. Our canoe must have been nearly 70 feet long, and we had a double row of chairs down the middle for passengers. The paddlers, 19 of them, stood in the ends. There were over thirty of us on board, and the canoe could have held twice as many without any trouble. They pushed up along the bank for quite a way and then dug right out into the current toward an island in the middle of the channel. The falls are actually not very high, but the stream below is very rapid. One could look over the side of the canoe and see the water piled up in a sort of hill above us. The paddlers sang as they dipped in unison, very much as they do in Egypt, but the voices were more musical. As they came back they made up a song for the benefit of the misionary who had arranged the trip, the purport of it being that if he did not give them a good tip they would not be his friends any more, and would not take him up the river again.

After four days of bus travel we reached Aba, the border town before entering the Sudan. Here we waited until arrangements could be made for a Nile River boat that would take us from Juba to Khartoum. To make a long story short we finally got passage on an intermediate freight boat September 7.

Nile travel is quite a contrast to

the Congo. The river is much smaller and in place of the endless walls of green forest we had open country with scattered scrub timber at first, and then after a couple of days we entered the famous sudd region. Here we sailed for days with not a tree in sight for the most part and an endless level green carpet of papyrus heads. The banks were soft and spongy, and when the boat hit, as it did on nearly every turn, the bank just gave like a sponge. Frequently there was no shock at all. In several places the stream divided up into a number of small ones which seemed to disappear into the marsh, and in some cases it turned more than a right angle. When we met a steamer it would be plainly visible above the vegetation for hours, sometimes ahead, sometimes to the right, and as frequently off to the left, before we met it.

There were lots of hippo but we saw no other animals. They told us a herd of 500 elephants roamed the country near Juba but they never came out to be inspected. A young lion came up into the hotel yard at Juba the day before I arrived, and was clubbed to death by the hotel men, and one of our party claimed to have heard hyenas several nights of our stay there.

We left the boat at Kosti and went on into Khartoum by train, not on the regular passenger train but with a car attached to a cattle train. We had two full days in Khartoum and on the third boarded the train for the last lap of the journey. Here again the train was full, but this time not too crowded. I had a first class compartment with a Sudan R.R. official, a very nice chap, and the women of the party had sleepers. In Egypt again the women had sleepers which reserved them a place to lie down but I had to sit up even though I was in a first class compartment. Travel in Egypt has gotten steadily more and more difficult.

Belgian officials treated us very well, and had things pretty well organized with the exception of that of boarding the steamer at Leo. The Portugese people treated us well but were not so well organized. The Sudan folks did very well by us also, with the exception of the customs people. They charged me a pound for carrying my stuff across the country. We must have appeared to be very suspicious characters. Cameras and typewriters are considered dangerous instruments and made trouble nearly everywhere.

My time since arrival in Assiut has been taken up pretty largely with trying to keep up with Mr. McFeeters and learn all that I can about his various jobs which fall to my lot upon his leaving, due soon. I have been able to visit Minia and Edmu and will tell you about these visits in the next issue of this letter.

Sincerely yours,
Ewing M. Bailey.

WHAT EASTER MEANS TO THE CHRISTIAN

(Continued from Page 327)

brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." (Daniel 12:3.)

VII. Finally, Christ's resurrection offers us a Home. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." (John 14:2.3.) Oh, the blessed joy of knowing that we have eternal life. The thing which makes heaven so desirable to us is the knowledge that Christ is there and we shall see Him and be like Him.

Easter is to the Christian his very religion. The resurrection is *Life and Hope.*

Home Missions Council of North America

It was the privilege of three Board members—Mrs. Edgar Murdoch, Mrs. Samuel Baird, Miss Ida B. Little and the Editor to attend the Annual Meeting of the Home Missions Council in Atlantic City, January 8-10. Perhaps the deepest impression left on our minds was of that "Urgency". No thoughtful person could listen for three days, as the facts of our American life were spread before the Council, without a feeling of fear for the future seizing his heart.

Several years ago a book written on China was titled *Dangerous Opportunity*. This might well have been the theme of the Council meeting. The sins and dangers in our beloved land are real and terrible: Lax morals, gambling, drunkenness, broken homes, neglected children, increased crime, ignorance of the Word of God, lack of family religion all of which stem from the broken laws of God and the indifference of Christian people. There are the great problems that will follow the war, the uprooted people, the returning soldiers, the race tensions, the labor question, the peace settlement all subjects in which Christians as citizens must be interested. There is Opportunity. This homeland is a great mission field; millions are unevangelized; there are millions of church members who ought to be witnesses; there are ministers enough perhaps, to minister to all if adequately distributed; there are thousands of consecrated men and women who are devoted to evangelism, are concerned for the unevangelized. There is needed a new sense of responsibility. Christians must understand that the Great Commission includes, indeed is first, in the areas to which witnesses must go.

Home Missions is not just ameliorating conditions; its primary purpose is spiritual. It is emphasizing the evangelistic opportunity in this time of crisis. At different times speakers stressed this point. Christ alone can teach us the way in these strange and terrible days. We must preach Christ—That is the greatest work in our country today.

The following brief paragraphs have been gleaned from the note books of the group:

Another reshuffling of population will come in from three to ten years. Many will return to places greatly weakened by war effort, and many will be sifted out of stable employment and become migrants. The local church must be geared into this situation and be ready to help solve the many problems that will arise from it.

* * *

Because the people of the earth are shifting about they must have a faith that will hold. There *must* be a rebirth of missionary zeal.

* * *

A survey of city churches reveals that they exist in clusters of from three to thirty. To be effective they must act as one, no matter if differing in methods, so that the people of the community may know that they have a common faith. Working together they must adapt their program to the locality. "The emergency" means that now we *have* to do what we should have done long ago, and must do it together. There must be many volunteer workers within the church willing to give time and effort to reaching the unchurched millions and winning them to Christ.

* * *

The Spanish Bible is read by many in the Mexican, Cuban and Porto Rican Camps. Several Mexicans and Porto Ricans have accepted

Christ. . . . There is still a place for the old fashioned Gospel!

The Migrant may not understand what you, a Christian, may *say*, but he does understand what you *do*, and for this he is grateful.

It is proposed to establish interdenominational churches for returning Japanese-Americans where these are not absorbed in Caucasian churches.

* * *

Conrad Hoffman said that in a Presbyterian church in New York City fifty-two Jewish families have accepted Christ.

* * *

A Negro spoke of the "White Man's world" and the "Negro's place" in it. He told of his trip to Europe where discrimination is not made because of color and, he added, "How great it is to be '*treated* as a *person!*' "

* * *

They said:—Some do their work by *proxy*, not by *proximity;* by *purse*, not by *person*. . . . The right person in the right place, otherwise all one's labor is for naught. . . . Every crisis is an opportunity for work among men. . . . A journey of *one thousand miles* begins with *one step*. (Chinese proverb.) . . . A *problem* turned about about may appear as an *opportunity*. . . . It is far more important to find *ten* men to do *one* job than *one* man to do *ten* jobs. . . . The work of the church must be made to seem important to win young people as workers.

* * *

A mid-west Home Mission Council worker was asked by the War Food Administration if the office could place a minister in every area among the Jamaicans, Mexicans and other nationalities employed in seasonal activities; if so, how many would be needed? Her answer was, "Five-hundred!"

* * *

American Indian—the most forward step is the training of Indians for Christian leadership among their own people. The Indian should be divorced from wardship, as quickly as possible, without undue confusion and hardship, and given full citizenship with it privileges and responsibilities.

* * *

Problems of the rural church were presented. It was noted that a Catholic survey had been made and that the Catholic church plans to move into 10,000 communities.

* * *

The Council stands against government subsidies to private and church schools. In a country that believes in separation of church and state it is surprising that last year the Catholic church received large subsidies from the government.

* * *

The Protestant Church should stand firmly on this principle. The Protestant Church opposes totalitarianism. America needs to retain her Protestant heritage.

* * *

What happens to the minority groups in our population will determine the success of our democratic processes.

* * *

We are at war today because we have not laid hold of the spiritual forces that can make men live together.

* * *

Many more notes might be added but these are enough to show that the Church of Christ should awake to the "Dangerous Opportunity" of today. *"If the foundations be destroyed what will the righteous do? Psalm* 11:3.

Good News from Far Countries

India

MRS. JOSEPH ALTER, Editor, Zafarwal, India

FOR OF SUCH IS THE KINGDOM OF HEAVEN

As we go about here and there in the homes and the villages we are often impressed by the tragedies that happen to little children in a non-Christian land. So often they are the victims of carelessness and ignorance of others. I think of a little boy just learning to walk, whom we saw recently who had been badly burned when he fell into a hot *tanour*. A *tanour* is a mud oven in which the people cook their bread in the summer. This particular one was built under ground with a big round hole at the top. The mother had built a fire in it of leaves and twigs to warm the walls of the oven so she could plaster her thin pancake-like bread onto the hot walls and have them cook quickly. While it was heating she went to visit with her neighbor and left her young son playing in the courtyard. Finding that he was alone he started out to explore and one of his first discoveries was the *tanour* with a nice bright fire burning inside. Somehow he lost his footing and fell partly through the hole in the top. His mother hearing his screams, rushed to the rescue and pulled him out. His feet and lower part of his body were badly burned. Living near the hospital, she had sense enough to take him there immediately and he had to stay several weeks, but his burns were healed and, although it was a terrible experience for the little chap, he has escaped any permanent injuries.

Just the other day we were in the home of a woman who, although a Punjabi, has lived most of her life in Hong Kong, where her husband had a good job with a shipping company. Realizing that war was imminent between China and Japan they returned to India just before it began. She has four little boys of whom she is very proud. She keeps the youngest one's hair cut as Chinese children cut theirs, bangs and a long bob. It makes him look very queer among Punjabi boys but he is only about five years old and doesn't realize that yet. But his mother is especially happy about her fifth child, a little girl of three years. In a land where baby girls aren't appreciated very much it is very refreshing to find a mother who loves her little girl as much as her boys. But such a sad thing has happened to this little tot. She got an infection in one of her eyes and they took her to a doctor in the bazaar for treatment. In swabbing it out he managed somehow to punch his stick clear through her eye and the eye "all ran out", as the mother said. Anyway she now has only an empty hole where she should have a bright, black, snappy eye like the other one.

Then I think of a dear little baby girl who was brought to the Jhelum Hospital last summer. When I asked the mother what had happened to this little one she said that she had given the baby a piece of muskmelon to eat and after eating some of it she had gone to sleep, still clutching the piece of melon in her hand. The mother went to the village well to draw water and while she was away the goat came into the house to see what mischief he could find to do. He spied this piece of melon and knowing how tasty it would be, proceeded to help himself. In doing so he ate up two of the baby's fingers and crushed a third one to pulp besides taking a piece out of the palm of her hand. This mother's chief concern seemed to be that when her daughter became of marriageable

age no man would want to marry her with a crippled hand.

These are just a few incidents of many one sees, but should they not cause us to rejoice that we were born in a Christian land and to thank our Father anew for a Christian home and parents and for the many blessings that were ours in our childhood because we belonged to Him.

Janette M. Howland.

PRAY FOR US

One Christian family lives in Dabuji, which is a village on a cement road about two miles from my house in Sialkot. This family wished me to come often and teach them a Bible lesson and to help a few to learn to read. Adult literacy work was started with the understanding that I would cycle out weekly during the summer to hear them read. Inayata had only finished 2nd grade but was a cheerful and willing teacher. The older daughter-in-law in the family had read through the 3rd grade and had forgotten how to read—she refused to learn again from Inayata. The mother-in-law thought she was too old to read. An older girl in the family, Iqbal, was very anxious to read and diligent. Another girl also was a nice pupil—she was an orphan named Nawab.

Cheerful Inayata taught daily during the summer months and then her only child became very sick and died and her second son was born. During these days while Inayata was home with her mother, Iqbal wished to continue her lessons. She found a Mohammedan girl named Nur, who could teach her. Having finished the primer with Inayata, Iqbal began to read the New Testament with Nur. The Mohammedan teacher seemed to enjoy the reading lesson more than the pupil. A lovely friendship started between the two girls. Nur bought a book of Psalms and hymns and learned the tunes from Iqbal and Inayata and also learned how to pray from them.

I gave Nur a New Testament as a reward for teaching. Whenever I visited the village Nur and her step-mother always wished me to go to their place too. The two women were going on a trip to Peshawar and the step-mother said, "Please pray for us that Jesus may make us His own."

Now they are back from Peshawar and Nur is married to a man in our District who is working in Peshawar. She begged me to visit her husband's village as there are no Christians there. I was seated on a chair near Fatima. There was a clean white cloth spread on the floor for the others. After I had finished teaching the women I was invited into the house where I was served tea. The rest of the women stayed out in the yard. I listened to their conversation (this is not impolite in India). One woman, who had just bought a Bible, said, "She teaches us God's way and we should obey." "Yes", replied Nur, "We believe the four books, the Law, the Psalms, the New Testament and the Koran all came down from heaven, but we read only the Koran. We should read the New Testament too." When we joined those in the yard, Fatama told me before every one that she believed that Jesus was their Prophet who died for them and was not afraid to confess this before them all. Please pray for Nur and Fatama that they may soon confess Christ as their Saviour and be born again.

Theresa Brownlee.

NOTES OF CHEER

In the history of our mission, and yet is the case in the more virgin sections, the custom was for the missionaries to go to the people. The missionaries had to do the planning. Many times, even among the people who called themselves Christians, there was no real hunger for God's word. They seemed glad when the lesson period was over and they could talk of worldly things. Now let us praise God that such conditions are

becoming a thing of the past in many sections.

The plan of Bible Schools has been a great help in starting the people towards building their own bridges. In fact a successful Bible school could not be carried on without the Indian Christian's help. The custom now is that the various congregations send their representatives to call the missionaries to come to a certain place at a certain time. When such calls come it is nearly a promise of the people that they will attend the week-long school regularly. Together the representatives and the District missionaries plan the details. The Indian pastor tells how many people, men and women can be depended upon to teach classes, take collections, help with ushering, pitching tents, etc. In the past few years we have been encouraged that the people have been going to unnecessary expense for us to supply wood and milk. It is hard to take these gifts from these needy people but we dare not offend. Their gifts are not only for us missionaries but for the Indian helpers, who always accompany us.

How many times we have had to actually pull people out to get them interested in reading. How hard to overrule that complex that so many women have that they think they can't read. How discouraging to return to a place where one has worked hard the year before and where the interest was high, only to find that the promise to keep on reading a bit each day has been forgotten. On the other hand the bridges are being joined from the Indian Christian's side too, as Mr. Clement's wrote in his recent letter of November 24th. "Sean and Hucchar people were here yesterday with Munshi (teacher) Lal Din with a special petition to bring the camp there to see *how they read!* We must try to go over if even for a couple of days." How we need more help on the missionary side to clinch such interest and make it enduring. Now when the tide is turning and is bound to turn more and more after the war is over where are there more helpers!

Laura R. MacLachlan.

Egypt

MRS. W. J. SKELLIE, Editor, Luxor, Egypt

ABOARD THE IBIS

By MISS LUCIA DWIGHT, Beni Suef

The historical story of *The Ibis* is known to most of our readers, purchased in pioneer days, its connection with an Indian Maharajah, and its use as a mobile miniature mission residence sailing on the Nile from those early days, and still in the service!

My first work from *The Ibis* this year began December first with a trip to El Burumble, a village below Beni Suef, east of the Nile near Wasta. I was accompanied by Miss Dowlet, the Bible teacher who lives in Wasta, and by Reverend Saad Saleeb, pastor of the Wasta church. We set sail from Wasta, eating our lunch while crossing over to Khoromat where we dropped anchor and tied up. Donkeys had been provided and were there ready for the trek through the valley, then along the edge of the desert,—about an hour to the village which we reached at five o'clock, just at dusk. A meeting for women was held in one house simultaneously with the one for men in another house,—after the evening "chores" were done, and all the animals were in from the fields. The women gave us a hearty welcome in typical Egyptian style,—double kisses, one on each cheek. After the many profuse greetings, we began teaching the children some choruses and Bible verses while waiting for the women to gather. All the chairs available were soon taken, but the majority seemed content to sit on

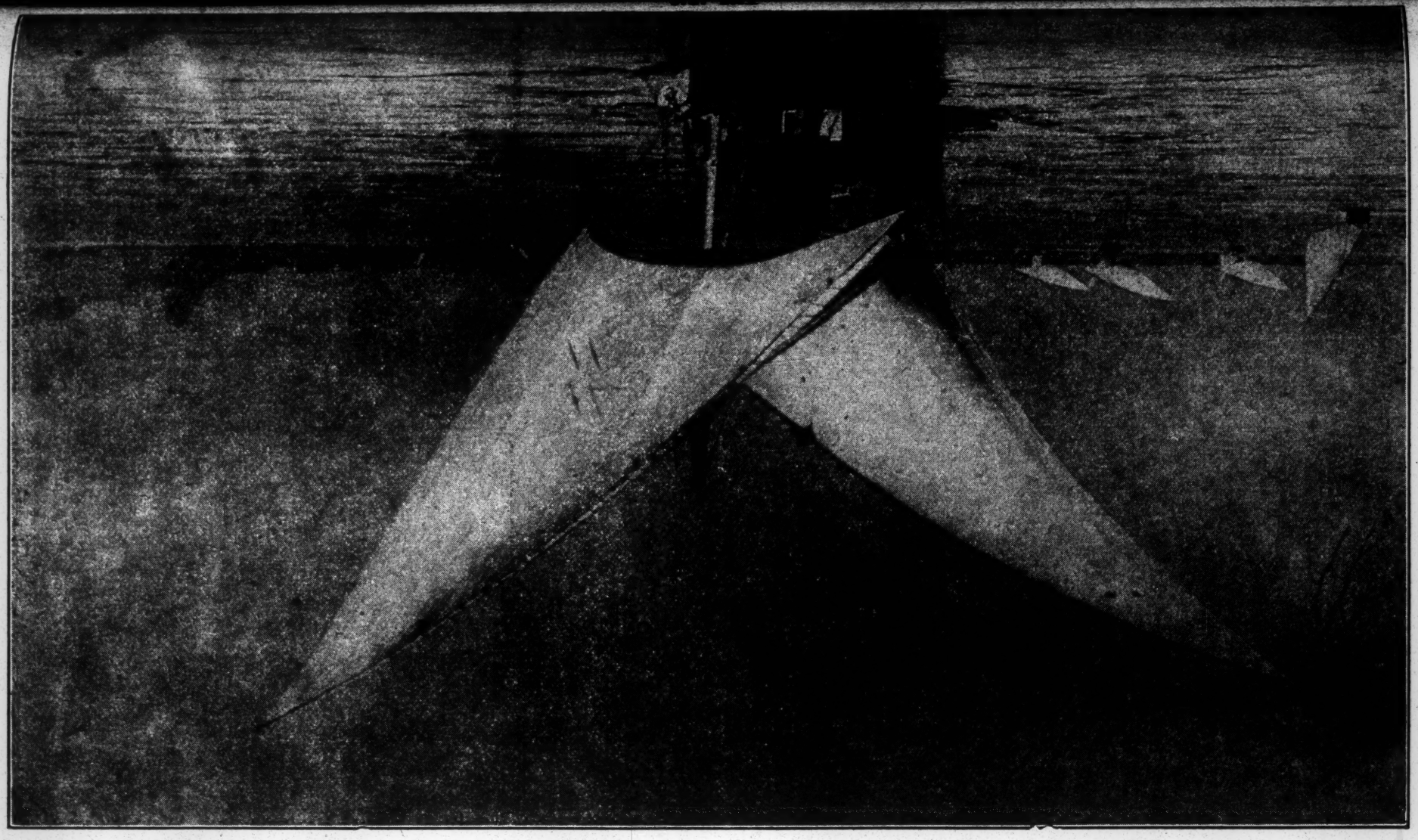
Map of a section of Egypt, showing a few places visited.

matting and rugs on the floor. It was a good meeting and we enjoyed seeing these friends again after an absence of two years. And I am sure they enjoyed our visit. We were escorted back to *The Ibis* by four of the men who rode or walked by the side of our donkeys, and with the donkey boys we made quite a procession in the moonlight. It was nine-thirty when we reached our boat and set out our supper. The next morning we had to "tack" back and forth to Wasta as the wind was not favoring us. The Evangelical men members at El Burumble take their communion at our church in Wasta once or twice a year. It is the women who are left out because they rarely ever leave their village. This means that our occasional visits are about their only services.

IN MAGHAGHA VICINITY

On the ninth of December we were a group of four ladies going aboard *The Ibis* at Beni Suef,—Miss Davida Finney with Miss Helana Mikhail, her assistant in the literature work, and Miss Rose Ibraheem and I in the evangelistic work. We made stops at Biba and Fashn on the way to Maghagha, which was our headquarters for several days. Maghagha has a very attractive new church building and school, but the congregation is small. All the villages around Maghagha are interesting. We went to Kom El Akhdar and Deir El Garnus by taxi as they are not on the river. Kom El Akhdar church was formerly an old Coptic church. The old baptistry is still there at the right side of the pulpit. A number of men attended the women's meeting and we were glad that they seemed interested in the devotional meeting and the talk on village library books. The young pastor at Deir El Garnus was making plans for his wedding. How we wish that all Egyptian pastors' wives were educated women, able to help in a larger way in the church work. There are some, but far too few of them. Gaziret Sharona is easily reached by row boat, so our sailors rowed us across, directly opposite Maghagha on the east side of the Nile. Here more than two hundred women came to the church besides fifty or more children. It was an inspiring sight to see so many eager faces. Some could use Bibles and song books, but the majority are illiterate. Sharona and Garabia each took an over night stop on the way. There was a fine attendance of women and girls at both places. The school children were neat and clean in contrast to the other village children.

(Continued on Page 345)



MINIA CENTER

Our next center was at Minia for several days. Ikhsas is a small village just outside of Minia. We went there by carriage in fifteen minutes. The pastor was taking up a study of "The Acts" at his women's meeting. The answers to his question showed that the women were very much interested in the lessons and also showed the success of his efforts. Our other visits around Minia were by taxi. The Second Church, Minia was entertaining the district Sabbath School Conference. By special arrangement a place on their program was given to present the library work and the reading courses to all the delegates of the district. The Girl's Club, Minia, was organized and given fresh encouragement. The Minia Girl's School was formerly under the supervision of an American missionary lady, but now has an Egyptian superintendent. It is one of the best of our Church schools. The pastor is Reverend Farid Bishai, of the Second church.

ABOUTIG HEADQUARTERS

After an interim we again set sail. Because of the malaria epidemic we were advised not to go farther south than Abutig, so we made that our last headquarters. The church there is facing delay and problems in connection with the rebuilding of their school. Miss Finney and I enjoyed the Sabbath service, and meeting the large crowd of women afterwards. Our two helpers went that day to the village of Shammiya across the river. They returned about two o'clock with two leading members of the church who escorted them back to the house-boat, and had lunch with us. They were encouraged to present a request to the Assiut Presbytery then about to convene, to send them an evangelist to revive the work. I was glad to see the church at Nakhaila, the largest church in the district and the oldest established Evangelical church in Egypt. Their present membership is more than three hundred. Their school is very small, and village customs make progress among the women very slow. We tried to inspire them to start a Girl's Club, but it will require time and a small beginning as girls of marriageable age are kept at home. In striking contrast was the church at Zaraby. There was a good attendance of young women and older girls at the women's meeting and they were eager to begin the reading course. Zarabi also has a progressive new school with a room designated for a library, when they are able to get it started. Our visit to Dawaina was a mixture of pleasant and disagreeable things. The taxi driver went on a strike, so we had to walk quite a long distance, facing a strong wind. Returning we secured two donkeys to take us to the main road where a taxi was to pick us up. We took turns riding the donkeys and in all felt more like we had been on an outing or picnic than on an evangelistic tour. We enjoyed our visit with the pastor and his wife.

BEAUTY ALONG THE WAY

We had opportunity to enjoy the scenery going and returning. Looking back, that village like many others was lovely in its setting of dark green trees, bright green fields and sand-colored low hills in the background. Even the mud brick villages are most picturesque in their varying lights. From *The Ibis* we have beautiful views all the time, whether grayish or colorful. Peep out of the port window at dawn as the sun sends golden hues to mingle with the brown and blue waves, or streaks the still, glassy expanse of the river! The windows frame many lovely pictures of passing sailboats, barges and bits of shore, and very lovely reflections of clouds, trees and sails. Go up on deck for the sunset and your meditations will take on beautiful color! It even helps when the weather is rough and the boat unsteady.

All these village pastors, congregations and workers have their needs and difficulties, but there are also many great opportunities for each one of them to live for and to serve the Lord Jesus Christ.

FOR THIRTY YEARS SHE "PREACHED"

It was one o'clock on a June day and the heat waves danced before one in a way to make the thoughts of home with the rooms darkened and the heat shut out seem very welcome. But a tire blew out and had to be changed. It was out in the open country and the only shade was a gnarled old sunt tree back a way on the road. So the Missionary walked back to the tree to wait till the car could go on. Under the tree was an old waterwheel with the donkey that turned it, resting from the noonday heat. A goat lay stretched out beside him sound asleep and the girl who guarded them was asleep too.

Soon women returning from the city market came along and stopped to see the strange white woman, and the girl awoke too. Each woman and girl had some purchase to display and each purchase was duly admired from the wee gosling to the pieces of cloth for dresses. Suddenly they all with what seemed a single motion swept the baskets from their heads and sat down on the ground with their black robes settling around them so they could rest a bit and look at the white lady too. In the middle of the chatter about the purchases and why the lady was so far from the city alone on a country road and why the automobile was not able to go on and could they go to bring her a way to ride, etc., etc., a man's voice interrupted. They had been so interested in the conversation that he had come up quite unnoticed.

"You", he said rather accusingly, "preach." He was ignored as is proper when a strange man speaks to one. So no one looked at him. But he spoke again.

"You preach, don't you?"

"Preach," said the plaintive voice of the girl at the waterwheel, "What does that mean? What does she do when she preaches?"

"And you live in a palace," said he.

Now this was a dangerous idea to get started, out on a lonely country road and in a land where murder is sometimes committed for a pair of gold earrings, so the Missionary hastily said, "Nonsense, I live in a school."

"Well—I," the man said rather doubtfully, "it is a large building. I have seen it."

"Of course," said the Missionary, "could you get two hundred girls in a small building?"

"No—no, but you do preach."

Now this word has been used in this land as a term of reproach and some minds associate it with evil deeds so the Missionary did not reply. But the plaintive voice rose beside her, "Preach! What do you mean preach?"

Suddenly one of the silent women leaned forward and gazing earnestly at the Missionary said, "Do you preach like Sitt Miriam?" The astonished Missionary said, "Why! Do you know Sitt Miriam?" "Oh! Yes, she is our friend." But the plaintive voice said, "Well! Do tell me how does Sitt Miriam preach. What does she say?"

"I'll tell you," said another woman leaning forward with a beaming face. "She says, 'O Lord, cleanse our hearts from the vileness of sin. The blood of Christ, the Redeemer purifies the hearts and brings us into Heaven."

"Allah-h-h." All breathed in unison. But the plaintive voice arose a bit indignantly, "And what is the matter with us? Why should she go to you with such beautiful words and

we never hear a bit of it? Why can't she come to us too?" "God grant that we can come to you too," said the Missionary as the women all rose, placing their baskets on their heads with a graceful motion and starting off on their weary road. And as the Missionary returned to the car to get on to shelter, rest, and food, her heart was overflowing with praise and thanks to God for the precious life and witnessing of Sitt Miriam. May God raise up many more like her.

Ada Dunlap.

ALL IN A DAY AT ASSIUT COLLEGE

Guests were arriving on the early afternoon trains. It was the day for the opening of Association; the scrubbing process necessary to prepare the dormitories for guests had been completed but there were many last-minute chores and everybody had a full day ahead. One item on the agenda was a 5 o'clock wedding.

As we sat at the breakfast table the servant entered with a black-edged envelope. It meant only one thing—a funeral, too, would be included in the list of "musts" for the day. As we read the notice we learned that the deceased was a member of a prominent family; the funeral was to be held at 10:30 in the morning. This meant that the men would have to be at the house by that time, would then walk, following the casket, to the Coptic Church; after a service there of at least a half hour they would proceed to the cemetery about five miles out of town. It meant that the women would go to the house and sit with other women—the family of the deceased, their neighbors and friends. It meant also that some of the flowers which had been gathered for the wedding decorations and bouquets would have to be made into floral pieces for the funeral. It would just have to be that way. And so it was.

The guests arrived as per schedule. Bathed and "teaed", they scattered here and there for pre-Association committee meetings. At the appointed hour some folks went to the wedding. It was a strange wedding. The groom was ill. He was so ill that he was scarcely conscious. We can say literally that he was present only in the flesh. It is the custom here for the bride and groom to sit for all the service—which consists of several exhortations to the bride—except the marriage ceremony. But this groom sat with his head resting on his brother's shoulder while his seemingly unconcerned bride made all the solemn promises. Finally the wedding was over—and the parson had shortened it not one bit. With strong support the groom got as far as the back seat of the church, sat down—and fainted again.

At the opening devotional meeting Mr. Galloway talked about our need for "more grace". Appropriate? Very!

Mildred Cowan.

The Sudan

MRS. R. F. SHIELDS, Editor, Khartoum, The Egyptian Sudan

NEWS FROM KHARTOUM

Excerpts from Miss Frances Turk's "Occasional Letters" to a group of friends.

Marguerite McClellan is in Cairo awaiting sailings to America. She took Helen with her and settled her in the Pressly Memorial School at Assiut. We had such a time getting her ready in the two days we had to prepare her. I got a dressmaker in, who cut down my blue suit to fit her. Also a blue wool skirt so that she would have something warm to wear both for good and for every day. She had a couple of sweaters and we made her some wash dresses, light clothes, etc., so that she could endure the cold wintry climate of Egypt. It is very cold there even now and it continues through to April. The kiddie looked very sweet as she kissed us goodby the day she left.

I thought back many years when I was her age as I travelled out west with the C———s. I had, I think three dresses of which only one was good. What a difference! Of course we do not want children to be denied just because we grownups were. But, there is indeed a vast difference. I do not really regret what I did not have of material possessions when I was little, but I do regret that I did not learn more of the many arts so essential to pleasant interesting and useful living. I would like these children for whom we are responsible to have more. They will have to carry on our work soon when we are old and helpless. That phrase sounds strange even to me as I utter it for it seems to me that yearly, I have more to do and am very well able to do it. That is as far as physical strength is concerned.

Those who have followed the history of Helen will recall that she was a lovely little white baby left in th hands of the Mission at Khartou North.

Ellen Smith Theobold is still hel ing us though she is here only fo mornings a week. But I have a ne trained nurse, one of our very ow girls who has just finished her trai ing in Assiut Hospital. It happene that God so arranged it that both th Sudan Government and the Englis mission, when she applied for work refused her, because their whole se up in the medical work is only fo ward maids and English sisters This girl is a national and they have not that class and don't know how to fit educated nationals into a new class. I am so glad to have her though I had not even considered her a possibility at all, thinking she would want hospital work above all. But she is doing very nice work here and has come at a time when we need her most. Running an educational institution is not in my line. One can do it for a year without too much harm because it can run on momentum. That is what I am allowing it to do until Marguerite's return or the arrival of some one who is especially fitted for the work. I do not mind doing the business part of the work because I feel that I can to some extent do that.

Life keeps very interesting. We love having the service chaps coming to our mission house. A lot of them seem to enjoy our home. I hope that all who come may get a special blessing here as well as a good social time. Time spent even pleasantly, unless it gives one a wee boost upward, is so futile, and it is so precious that we do not want to waste it.

A letter just received from one of our Sudan chaps, an Englishman, in the front line in Italy tells of patrols having found some wounded and half-starved American boys. They

had been cared for by a deserter, a German Red Cross chap, and fed by two Italians who had hidden them in a chimney where the British patrol found them. This friend tells how they gave them food and what joy they had in so doing remembering that they had enjoyed the hospitality of the Americans in the Sudan. "Cast your bread upon the waters, etc." It does make me feel good to open up our big house to the service men. I am always conscious of some of our men being in need of hospitality. We may not be able to repay the doer but we can pass the consideration to the thousands of others who are lonely or in need. You remember how we used to feel badly because the soldiers did not come to us as much as we wanted them. We do not worry any more. There are weeks when I have some of them for tea or a meal as much as five days during the week. We have the tennis court where they can play. But they always do something for me. There may be an electrician needed; swings for the children need repairing, the lawn needs mowing, the dishes always need washing, etc, etc. They are the nicest help. Without exception they have been gentlemen. We have had no unpleasant experiences with any.

The soldiers almost have the freedom of the whole place. I had two the other day that got a day off and asked if they could spend it here with us. I told them that I had no noon meal upstairs, that I ate with the children always at noon. They said that was all right with them so long as I would take them along. They came and we ate strange food for a Britisher but they loved it and cleaned up the plate as our children are required to do.

The American boys do not come much to us as we are a bit out of the way and gasoline is often the question. They do come occasionally. They are grand fellows when they do come. On the streets of Khartoum I speak to every U.S.A. chap that I meet regardless of his inclination to speak. I feel that I am old enough to be the hostess here in the Sudan as most of the chaps are young enough to be my sons.

MISS KATE E. SPENCER—A TRIBUTE

(Continued from Page 332)

The metrical version of the Psalms was to be reprinted in Punjabi, and it was necessary to revise it before printing, as the system of spelling the Romanized Punjabi had not always been the same. No one was found so meticulous and so willing to do the drudgery as Miss Spencer, so she was asked to undertake the work. No one knows how much time she spent on this, but I got more of an idea of the work involved than I had had before when a letter came from her with a long list of words, "Do you consider this the correct spelling of this word, or that or some other?" Her list of words fairly made me gasp. This work was not finished when she went on furlough, so the decision was made that it be held over till she returned, for who could do it as well as she? And now—?

The Mission had so looked forward to her return to India, had so many things saved up for her to do, but the Lord saw that her work was finished. She has received the "Well done, good and faithful servant."

Editorial

MRS. JOHN P. WHITE, Editor, 120 Carnegie Place, Pittsburgh (8), Pa.
MRS. RALPH H. ARNOLD, Treasurer, 525 Mifflin Ave., Pittsburgh (21), Pa.

OPEN DOORS

In the early days of the war a conference of church leaders was called in Great Britain to discuss "What shall we do about Missions?". In the course of his remarks a bishop said, "War is only a temporary happening; the Church of God is permanent."

It is cheering today to note that closed doors have been opening again. For a time the work in the mission fields was disrupted and halted. European boards could not send money to various fields, many of which were located in the areas which we have been studying, "West of the Date Line". Through the International Missionary Council the word was spread throughout Great Britain and the United States and Canada and money was sent to sustain these socalled "Orphaned Missions", with the happy result that not one mission had to be closed.

At times the cloud hanging over us seemed very dark. Missionaries were interned in different lands, suffering ofttimes many hardships. Then they were brought home leaving their work, their beloved friends, and all their personal possessions. Some are still interned but the day of their liberation in some areas seems near. The publicity through the secular, as well as religious press, the interest and sympathy aroused in vicinities where these repatriated missionaries located brought before the church and the public a new view of what we call "Missions".

This war, "this temporary war", has been the means of broadcasting missionary news in a different way. Wherever our soldier boys have gone they have found that the soldiers of the cross had preceded them. Not a few of them have had wonderful experiences as they have seen what Christ can do in the lives of people of every color and clime in the whole world. What cheering reports some of them have sent to the home church! How many dedications of life and service have been made we shall know later.

After weary men and women had stood at their posts with furloughs long overdue and furloughed missionaries detained at home for, two, three, even five years, the seas became less dangerous and the workers began to go back. The travel has been by circuitous routes, in crowded ships, in blackouts, in many dangers, but they have gone. Please note some of the stories of the travelers (Lois Kingan, January Magazine, p. 247, February p. 283; Mrs. Randles, January Magazine, p. 247, and February, p. 310; Dr. Bailey, March, p. 333).

The Theme for our study the coming year is "Open Doors", particularly in Africa and among "Uprooted Americans". We shall be studying Africa first and later the United States. How eagerly we should look forward to these studies, getting all the information we can about all fields especially our own. Three of our mission fields are on the continent of Africa. How deep should be our interest in the developing work in the South Sudan and the proposed new fields. The newest doors to be open to our church are in two fields, one adjacent to Doleib Hill and the other in Ethiopia, south of Gorei. In these fields, hitherto untouched, there will be the responsibility and the opportunity of preparing literature, opening

schools, ministering to the suffering while the precious message of God's love is given to darkened minds, and the Easter story is told to wondering peoples.

As citizens of this war-stricken world we are concerned as to when this "temporary happening" will be over and what the settlements will be, but as citizens of the Kingdom of our Lord our deepest concern is in giving the knowledge of Christ to all peoples and building up the "Church which is permanent."

MAGAZINE CLUB

Through April, May and June.

Yes, we shall offer special Club rates again this year. FIVE NEW SUBSCRIPTIONS for FOUR DOLLARS AND FIFTY CENTS. Renewals accepted at the same rate provided they accompany a CLUB—not of *two* or *three* or *four*, but of FIVE NEW SUBSCRIPTIONS.

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LITERATURE SECRETARIES WILL YOU KNOCK THE "T" OUT OF CAN'T?

THIS MAGAZINE is to inform those who are interested, and to interest those who ought to be informed.

PROGRAM CALENDARS

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1 copy 5c	50 copies $2.50
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Please send money with orders.

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Concerning the Convention an application has been made to the Office of Defense Transportation, for a permit to hold the annual convention of the Women's General Missionary Society of the United Presbyterian Church in Tarkio, Missouri, June 15 to June 18. When a definite reply is received full information will be sent to delegates through their Presbyterial offices.

Transportation Secretary,
Ida B. Little

The Magazine says—

When a special subscription rate was first offered to 100% societies—those having me come to the home of every member in the society each month—the cost was seven cents a month, or eighty-four cents a year.

Since then, I cost my sponsors a lot more money. My paper costs more, and the work of my publication costs more; so from now on the rate for the 100% societies must be *eighty-five cents* per year.

Also, when you send in a club subscription with the United Presbyterian, send *two dollars* for the church paper; and *one dollar*, instead of *seventy-five cents* for me. We both want to go to your home; but you must pay a little more to have us.

MORE ABOUT MAGAZINE CLUBS

We are asking that Literature Secretaries will send Magazine Clubs as soon as formed so that they may all be in the hands of the Treasurer Mrs. Ralph H. Arnold, 525 Mifflin Avenue, Pittsburgh 21, Pa., before June 1st.

The Plans for the Annual Convention are rather hazy at present. We want the Clubs to go on that we may realize our goal of 15,000 subscriptions. In case there is a Convention there will be a "Shower", with this difference that the delegates will present the report instead of the money just as the Thank Offering is presented. In case there is no Convention the reports and honor roll will be printed in the pages of the Magazine.

Redoubled efforts must be made in all departments of our work in case we miss the inspiration of an annual Convention. Our zeal for the Master's work should be increased, rather than diminished in these trying times.

ONE MORE MAGAZINE, PLEASE!

We need just one more Magazine to complete another file. The Women's Missionary Magazine has been going for many years to the Missionary Research Library in New York City. Mr. Fahs, the Curator, reading our little story of assembling files wrote, prefacing his letter with the suggestion he thought he was making an impossible request but could we furnish copies of some of the earliest issues of our publication?

To his surprise and ours too, we could. Some time before this, Mrs. O. H. Milligan had turned over to us eight bound volumes 1887 to 1894, which had been given to her years ago by Dr. Carson the husband of the first Treasurer of the Magazine. The wanted volumes were sent. It was found that there were still three single copies missing; two of these were located but the third one is still missing. The Secretary Miss Hering Hollis, a friend of many years wrote: "If you are successful in finding a copy of the NOVEMBER 1900 issue we shall delight to have another 'really complete' file." If any one can provide this number will she please send to the Editor and we too shall delight in having a really complete file in the Missionary Research Library, in New York City.

THE MAGAZINE GOES TO THE FRONT

It was a joy to receive a letter from a Chaplain (not a United Presbyterian) with an APO address, requesting that The Women's Missionary Magazine be sent to a Hospital Library, somewhere in the war area.

We hope that many will enjoy the rich fund of information found on our pages and they will also find spiritual help and enrichment in their lives.

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MRS. O. H. MILLIGAN, Thank Offering Secretary, 905 Publication Building, 209 Ninth St., Pittsburgh 22, Pa.

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517. Jennie White, Coulterville, 111. By W. M. S. and Women's Bible Class.
518. Mrs. Philip Rathmeier, St. Louis, Mo.
519. Mrs. W. C. MsMaster, Sparta, Ill. By her daughter.
520. Mrs. N. B. Scamell, St Louis, Mo.
521. Tillie Boyle, Oakdale, Ill.
522. Mrs. William Hemphill, Oakdale, Ill. By her children.
523. Mrs. Ethel M. Stuckert, Pittsburgh, By Mrs. Edna McCleary Wahl.
524. Mrs. Bertha M. Duff, Pittsburgh, Pa. By her mother-in-law, Mrs. C. H. Duff.
525. Mrs. J. H. Wylie, Pittsburgh, Pa.By Auxiliary friends.
526. Mrs. F. W. Mendenhall, Pittsburgh, Pa By a friend.
527. Dorothy Jacobs, Pittsburgh, Pa.
528. Mrs. Ruth Hayes, Pittsburgh, Pa. By a friend.
529. Mrs. Marian Little, Pittsburgh, Pa. By a friend.
530. Blanche Reid, Pittsburgh, Pa. By a friend.
531. Mrs. J. Russell Miller, Pittsburgh, Pa. By a friend.
532. Mrs. H. B. Emrick, Pittsburgh, Pa. By a friend.
533. Mrs. J. E. McCartney, Aliquippa, Pa. By Mr. and Mrs. Frank Purdy.
534. Dorothy J. Vorhis, Coraopolis, Pa. By Dr. and Mrs. James T. Voorhis.
535. Mary Phyllis Jones, Pittsburgh, Pa.
536. Helen Spryer, Pittsburgh, Pa. By Mrs. Jessie B. Coventry.
537. Mrs Bryan Wilson, Pittsburgh, Pa. By Dr. Elizabeth Rosa.
538. Mrs. Francis Culotta, Pittsburgh, Pa. By Margaret Edwards.
539. Bessie Benninger, Oakmont, Pa. By her brother, Walter E. Benninger.
540. Mary Jane Fettis, Pittsburgh, Pa. By a friend.
541. Jane Reed. Greenville, Pa. By Mrs. F. P. Reed and Mary Reed.
542. Elsie Reed G,reenville, Pa. By Mrs. F. P. Reed and Mary Reed.
543. Mrs. Helen Kremis, Greenville, Pa. By a friend.
544. Mrs. G. W. Anderson, Jamestown, Pa. By friends.
545. Mrs. George |Hazeltine, Linesville, Pa.
546. Mrs. Fred Stewart, Linesville, Pa. By her husband.
547. Mrs. C. E. Groves, Meadville, Pa. By her husband.
548. Mrs. Bertha DeFrance, Oil City, Pa. By two friends.
549. Mrs. M. S. Loper, In Memoriam. By her husband, Sheakleyville, Pa.
550. Mrs. Florence McClaren, Oil City, Pa. In memory of her mother, Mrs. J. C. Cochran.
551. Edith Moore, Waterford, Pa. By the Lizzie Beele Bittles Circle.
552. Mrs. T. Matthew Gilliland, Erie, Pa. By her husband.
553. Mrs. Harry D. Prevost, Freedom, Pa. By a friend.
554. Mrs. D. A. McClester, Ambridge, Pa. By her daughter, Mrs. Harry M. Snyder.
555. Mrs. Clyde Crookham, Aliquippa. By her husband.
556. Mrs. Homer Wagner, Ambridge, Pa. By her husband.
557. Mrs. Harry M. Snyder, Ambridge, Pa. By her husband.
558. Mrs. Harry Knight, Aliquippa, Pa.
559. Mrs. A. E. Padgett, Aliquippa, Pa. By her husband
560. Mrs. B. C. Norris, Aliquippa, Pa. By her husband.
561. Mrs. Mary S. Woodward, Aliquippa, Pa. By her daughter, Mrs. George Shultz.
562. Mrs. Anna Brown, Aliquippa, Pa. By a friend.
563. Mrs. Neva Jean Prosser, Aliquippa, Pa. By her son.
564. Mrs. Ed. Mitchell, New Castle, Pa. By friends.
465. Mrs. W. F Reed, New Castle, Pa. By friends.
566. Anna Mehard, New Castle, Pa. By friends.
567. Mrs. Margaret Martin, New Castle, Pa. By Mr. and Mrs. Frank Hamilton in memory of Mrs. Hamilton's mother, Mrs. Anna Sankey.
568. Fannie Kline, New Castle, Pa. By friends.
569. Alma Lutz, New Castle, Pa. By friends.
570. Helen Book, New Castle, Pa. By friends.
571. Mrs. Hilda Ahleman, Somerville, Ind. By the W. M. S.
572. Mrs. Glen McGregor, Somerville, Ind. By the W. M. S.
573. Mrs Fern France, Somerville, Ind. By the W. M. S.

574. Mrs. Frances Coffman, Somerville, Ind. By the W. M. S.
575. Martha Dame, Princeton, Ind. By her sisters.
576. Viola Chambers, Princeton, Ind. By the Maria Blair Y. W. M. S.
577. Mrs. Carl Bloom, Spokane, Wash.
579. Mrs. John D. Gillis, Washtucona, Wash.
580. B. Aurora Martini, Pullman, Wash. By Mrs. A. C. Cook.
581. Mrs. Earl T. Harper, Pullman, Wash. By her husband.
582. Mrs. J. B. Whitsett, Jr., Pullman, Wash. By her parents.
583. Wanda L. Martini, Pullman, Wash. By Mrs. A. C. Cook.
584. Calista B. McFeatters, In Memoriam By Loyal Legion Bible Class and Women's Missionary Society, Springdale, Pa.
585. Mrs. Clara Kaler, In Memorian, By her daughter, Gertrude Kaler, Pittsburgh, Pa.
586. Mrs. Daniel Rosemeier, In Memoriam, By Mary M. Jamieson, Belle vue, Pa.
587. Mrs. Jenna Cunningham, Gibsonia, Pa.
588. Mrs. Amelia Schierfitz, Bellevue, Pa. By a friend.
589. Mrs. Anna J. Collins, Bellevue, Pa. By a friend.
590. Letitia Glover, Ben Avon, Pa. By Mrs. Stewart Glover.
591. Mrs. Hester Ensley, Los Angeles, Calif. By Mrs. Annadell Wells.
592. Mrs. Emma Herbert, Los Angeles, Calif. By Mrs. C. K. McClane, In memory of Christian Kending McClane.
593. Mrs. Bertha McLoudrey, Los Angeles, Calif. By friends.
594. Mrs. Julia Cother, Los Angeles, Calif. By Florence Avenue Women's Christian Service Guild.
595. Mrs. Evelyn M. Gerholt, Los Angeles, Calif. By Florence Avenue Women's Christian Service Guild.
596. Mrs. Addie Bell, Los Angeles, Calif. By Mrs. J. C. Shaw.
597. Mrs. J. C. Shaw, Los Angeles, Calif. By Grace Community W. M. S
598. Mrs. David R. Gordon, Long Beach, Calif. By her husband, Dr. David R. Gordon.
599. Maude White, Long Beach, Calif. By the King's Daughters.
600. Blanche White, Long Beach, Calif. By the King's Daughters.
601. Eleanor Finney, Yellow Springs, O. By Grace Finney.
602. Mrs. William Wundrow, Los Angeles, Calif. By W. M. S. of Second Church.
603. Mrs. Willie May Kalb, Huntington Park, Calif. By Lucille Myslik.
604. Mrs. Ruth LaBarre, Los Angeles, Calif. By Lucile Myslik.
605. Mrs. Rachel Fleetham, Los Angeles, Calif. By Lucile Myslik.
606. Mrs. Helen MacPrang, Los Angeles, Calif. By Lucile Myslik.
607. Mrs. James L. Marshall, Pasadena, Calif. By her husband and sons.
608. Mrs. J. Alvin Campbell, San Marino, Calif. By her daughters, Jean and Margaret Campbell.
609. Marjorie Dye, Pasadena, Calif. By The Fidelians.
610. Mrs. Henry Leighter, Riverside, Calif. By the W. M. S.
611. Mrs. Ira A. Coon, Riverside, Calif. By the W.M.S.
612. Mrs. David C. Gordon, Lemon Grove, Calif. By Mrs. James A. Gordon.
613. Sadie McConaughey, Santa Ana, Calif. By Mrs. Cora Torrens.
614. Mrs. Winifred Thompson, In Memoriam. By her husband, Mr. Joe Thompson, Santa Ana, Calif.
615. Jean Brown, Santa Ana, Calif. By the Young Women's Society.
616. Mrs. Mary Davis, Whittier, Calif. By Lida Armstrong.
617. Mrs. Mary Durnbaugh, Glendale, Calif. By Mrs. Retta Ansley.
618. Mrs. Myrtle Meiers, Whittier, Calif. By James Campbell.
619. Mrs. Tilda Ericson, Whittier, Calif. By James Campbell.
620. Mrs. Bernice Elliott, Whittier, Calif. By Lida Armstrong.
621. Margaret Gordon, San Diego, Calif. By J. A. and Violette Gordon.
622. Mrs. Violette Gordon, San Diego, Calif. By Robert G Gordon and J. A. Gordon.
623. Mrs. Jessie B. Kendall, Los Angeles, Calif. By Alice Woods.
624. Mrs. Ethyl Linn Davis, Los Angeles, Calif By Ida Woods.
625. Mrs. Maud Johnson, Los Angeles, Calif. By Mrs. Valeria Vogelsberger.
626. Theodora Martin, Los Angeles, Calif. By the Lois Kingan Bible Class.
627. Mrs. Frances Chappell, Los Angeles, Calif. By the Lois Kingan Bible Class.
628. Mrs. Helen Campbell, Los Angeles, Calif. By the Lois Kingan Bible Class.
629. Mrs. Elizabeth Heckler, Los Angeles, Calif. By the Lois Kingan Bible Class.
630. Mrs. Edith Meyer, Los Angeles, Calif. By the Lois Kingan Bible Class.
631. Mrs. Frances Kennedy, Los Angeles, Calif. By the Lois Kingan Bible Class.
632. Mrs. James Reid, Schenectady, N. Y. By the Faith Missionary Society.

633. Sara Cowan, Schenectady, N. Y. By the King's Daughters Missiinary Society.
634. Mrs. Margaret Yager, Schenectady, N. Y. By the Faith and King's Daughters Societies.
635. Helen Gertrude Van Angen, Schenectady, N. Y.
636. Mrs John Schultz, Amsterdam, N. Y. By Ella Gordon.
637. Mrs. Robert Tuft, Pattersonville, N. Y. By Mr. and Mrs. Raymond Tuft.
638. Mrs. Ada Kruger, Pattersonville, N. Y. By Mr. and Mrs. Raymond Tuft.
639 Mrs. John T. Jones, Pattersonville, N. Y. By Marion Lois Tuft.
640. Mrs. S. E. Marshall, Denver, Colo. By Mrs. E. C Pierson
641. Mrs. Charles Scheidler, Denver, Colo. By Mrs. Myrta Harper.
642. Mrs. D. T. Bush, Denver, Colo. By a friend.
643. Violet Johnson, Denver, Colo. By the Ardrey family.
644. Elizabeth Hays, Denver, Colo. By Mrs. Anna M. Nelson.
645. Mrs. Margaret Andrews, Denver, Colo. By Marguerite and Mabel Montgomery.
646. Helen Haddon, Denver Colo. By Belle Wright.
647. Mrs. Margaret Saunders, Denver, Colo. By Belle Wright, in memory of her sister, Morna Wright.
648. Mrs. V. D. Redman, Torrington, Wyo. By Ruth Ardrey Circle.
649. Mrs. Leon Paules, Torrington, Wyo. By the Ruth Ardrey Circle.
650. Mrs. Lois Hunter, Torrington, Wyo. By her mother.
651. Mrs. Williams Grouns, Torrington, Wyo. By Mrs. Henry Cully.
652. Mrs. O. A. Clinger, Loveland, Colo. By her daughter, Grace Clinger.
653. Mrs. Merle Work, Weldona, Colo. By Mr. and Mrs. C. M. Work.
654. Gladys Groves, Fort Morgan, Colo. By her sisters.
655. Grace Clinger, Loveland, Colo.
656. Mrs. Lelia A. Hutchison, In Memoriam. By the W.M.S., Colorado Springs.
657. Carrie McKee, In Memoriam. By the W.M.S., Colorado Springs, Colo.
658. Eva Belle Thompson, Colorado Springs, Colo. By the W.M.S.
659. Mrs. Sylvia Hawkins, Colorado Springs, Colo. By the W.M.S.
660. Mrs. O. H. McGrew, Fort Morgan, Colo. By Mr. McGrew.
661. Mrs. W. F. Weir, Fort Morgan, Colo. By the E. D. O. Circle.
662. Janet Work, Fort Morgan, Colo. By Mr. and Mrs. James Work.
663. Mrs. Lester Ball, Xenia, Ohio. By a friend.
664. Mrs. Clarence Frazier, Xenia, Ohio. By a friend.
665. Mrs. John McCalmont, Xenia, Ohio. By a friend.
666. Mrs. Wilson Galloway, Cedarville, Ohio. By Mrs. Edwin Galloway.
667. Mrs. Carl Smith, Spring Valley, Ohio. By a friend.
668. Mrs. Robert Oglesbee, Xenia, Ohio. By a friend.
669. Mrs. Lucille Gamble, Marysville, Ohio. By Mrs. Ada Gamble.
670. Mrs. Anna Horlocher, Columbus, Ohio. By Mrs. J. O. Welch.
671. Mrs. Anna Hunter, Columbus, Ohio. By Mrs J. O. Welch.
672. Mrs. Helen Beeba, Columbus, Ohio. By a friend.
673. Mrs. LeRoy Smith, Xenia, Ohio. By Mrs. Edwin Galloway.
674. Mrs. Blanche Maxwell, Reynoldsburg, O. By her family and the D. M. Graham family.
675. Mrs. Fred Graham, Reynoldsburg, O. By friends.
676. Mrs. Harry Whitaker, Sr., Springfield, O. By a friend.
677. Mrs. Cassius G. McKnight, Cambridge, Ohio. By her husband, Chaplain McKnight.
678. Mrs. Roy McClelland, Xenia, Ohio. By Maud McClellan.
679. Mrs. Elizabeth Hopping Ledbetter, Spring Valley, Ohio.
680. Mrs. G. H. Dailey, Cedarville, Ohio.
681. Mrs. Herbert Schulze, Columbus, Ohio.
682. Mrs. S. V. Kress, Columbus, Ohio.
683. Katherine DuBoise, Columbus, Ohio. By Mrs. Hugh Dunlap and Mrs. Harry McCampbell.
684. Ruth M. Beard, Columbus, Ohio. By Mrs. F. A. Livingston.
685. Mrs. Ellen Lynner, Columbus, Ohio. By Harriet M. Kyle.
686. Mrs. Frank Boyer, Liberty, Nebr. By Roy Eastwood.
687. Mrs. Clarence Thomas, Lincoln, Nebr. By a friend.
688. Jessie Graham, Lincoln, Nebr. By two friends.
689. Mrs. Robert H. MacLachlan, Atkinson, Nebr. By her husband.
690. Mrs. Freda Tinn, Benkelman, Nebr.
691. Marie Mange, Benkelman, Nebr.
692. Mrs. Mary E. Walker, Pawnee City, Nebr.
693. Mrs. Marion L. Kurtz, Nyssa, Oregon. By her five sons, Lt. Wm. O. Kurtz, Lt. Merle Kurtz, Pfc. Robert Kurtz, Lt. Harold E. Kurtz, and S/2 Dudley Kurtz.
694. Mrs. Hannah Milliken, Ontario, Ore. By Mrs. William Laxson.
695. Margaret Weaver, Nampa, Ida.
696. Jean Weaver, Nampa, Ida. By Margaret Weaver.

697. Elaine Rasmussen, Goldfield, Ia. By the Alta French Guild.
698. Joy Jean Dowenhorst, Boyden, Ia. By the Y. W. M. S.
699. Mrs. Dorothy Mulder, Reinbeck, Ia. By Mr. and Mrs. Ralph Moore.
700. Mrs. Neal Salie, Boyden, Ia. By the W. M. S.
701. Mrs. Orvel Griffith, Goldfield, Ia. By the Ellen McLaughlin Guild.
702. Mrs. Elizabeth Kelling, Goldfield, Ia. By a friend.
703. Tressa Rasmussen, Goldfield, Ia. By Mrs. Mae Rasmussen.
704. Mrs. Edna Rasmussen, Goldfield, Ia. By Mrs. Mae Rasmussen.
705. Mrs. Elizabeth H. Talbot, Whitinsville, Mass. By the W. M. S.
706. Mrs. Florence Kidd, Whitinsville, Mass. By the W. M. S.
707. Mrs. J. A. Smyth, Providence, R. I. By Mrs. R. N. Day.
708. Mrs. Robert N. Day, Providence, R. I. By Mrs. J. A. Smyth.
709. Mrs. W. Kenneth Gilroy, Providence, R. I. By Mrs. R. N. Day.
710. Doris B. Moore, Birmingham, Mich.
711. Mrs. James Ewing, Detroit, Mich. By a friend.
712. Charlotte Moore, Buffalo, N. Y. By members of Mary Logan Circle, Second Church.
713. Mrs. Ray Teeft, Buffalo, N. Y. By Curtis Park W. M. S.
714. Mrs. Irvin Pender, Retsof, N. Y. By Mrs. A. Blanche Stewart.
715. Mrs. J. L. Ames, Buffalo, N. Y. By No rth Park W. M. S.
716. Elizabeth Thiele, Hamburg, N. Y. By Wayside W. M. S.
717. Mrs. Lyle Barr, Monmouth, Ill. By Mrs. F. M. Barrows.
718. Inez Smith, Little York, Ill. By the Faye Ralph Reed Society.
719. Sophia Lipp, Monmouth, Ill. By Women's Missionary Society of Cedar Creek.
720. Mrs. Myrtle Clark, Little York, Ill. By Mr. and Mrs. T. W. Wiley and family.
721. Mrs. Lee Thompson, Monmouth, Ill. By Mrs. Ruth Winbigler.
722. Mrs. Alice Hubbard, Monmouth, Ill. By J. Earl McCrery in memory of his mother, Mrs. Emma J. McCrery.
723. Mrs. Dwight Russell, Hanover, Ill. By Mrs. Nancy Moffett.
724. Mrs. C. A. Laurer, Davenport, Iowa. By McClellan Eeights Missionary Aid Society.
725. Mrs. John Jones, Little York, Ill. By Mrs. Fara Martin.
726. Mrs. F. A. Jones, Pittsburg, Kansas. By her husband and family.
727. Mrs. Helen Rose, Wilmington, Del. By a friend.
728. Mrs. Anna Hadley, Wilmington, Del. By Willing Workers' Class.
729. Mrs. Ella McLaughlin, Wilmington, Del. By Willing Workers' Class.
730. Mr. Edward Taylor, Wilmington, Del. By Willing Workers' Class.
731. Nella Kite, Wilmington, Del. By Margaret Robinson Bible Class.
732. Mrs. Avon Rye, Milton Junction, Wis. By her husband.
733. Mrs. Albert Boon, Janesville, Wis. By her husband.
734. Mrs. Theodore Rye, Jr., Avalon, Wis. By a friend.
735. Mrs. Laurence Duncan, Waukesha, Wis. By her husband.
736. Margaret Holmes, West Allis, Wis. By the Mary Martin Society.
737. Mrs. Anne Johnston Lodge, McConnellsburg, Pa. By her Kendall aunts.
738. Mrs. Marian Mellotte Spancake, Alexandria, Pa. By her brother, Pfc. Hollis K. Mellotte and her sister, Lieut. Esther M. Mellotte.
739. Mrs. William J. Martin, High Rock, Pa. By the Guinston W. M. S.
740. Margaret McClure, High Rock, Pa. By the Guinston Young People's Missionary Society.
741. Helen Warner, High Rock, Pa. By Guinston Y. P. M. S.
742. Mrs. J. Archie Cross, Stewartstown, Pa. By her husband.
743. Sara Sabina Evangeline Gross, Mars, Pa. By her mother Mrs. Sabina Cross.
744. Mrs. Russell McCandless, Mars, Pa. By the Young Women's Society.
745. Margaret Orr, Pittsburgh, Pa. By Mrs. James S. McKain.
746. Mrs. Paul Black, Apollo, Pa. By her husband, Col. J. Paul Black.
747. Frances Sharp, Apollo, Pa. By Mrs. Paul Black and Mrs. Anna Black.
748. Mrs. Henry L. Millison, Dayton, Pa. By the Beracha Young Women's Society.
749. Mrs. Nan Zimmerman, Plumville, Pa. By the Beracha Women's Society.
750. Mrs. Grace Ayers, Plumville, Pa. By the Beracha Women's Society.
751. Mrs. Rebecca Lias, Dayton, Pa. By the Women's Society.
752. Della Sell, Dayton, Pa. By the Women's Society.
753. Mrs. Alberta Starr, Kittanning, Pa. By Mrs. W. P. Lauster.
754. Mrs. Virginia Swartzlander, Kittanning, Pa. By Mrs. W. P. Lauster.
755. Mrs. Mary Ellen Toy, Kittanning, Pa. By Mrs. W. P. Lauster.
756. Mrs. Alice Wilson, Freeport, Pa. By Mrs. W. P. Lauster.
757. Mrs. Everett Anderson, Vandergrift, Pa. By her family.
758. Mrs. Martha Duffman Beward, Vandergrift, Pa.

759. Doris Yount, Vandergrift, Pa. By her parents and her brothers.
760. Mrs. Caroline N. Burnet, Charlotte, N. C. By members of Donora W. M. S.
761. Mrs. John M. Bald, Carrolton, Ohio. By a group of friends.
762. Mrs. Ethel Gallon, Carrolton, Ohio. By the Women's Missionary Society.
763. Mrs. Elroy Herron, Carrolton, Ohio. By the family.
764. Mrs. James W. Boyd, East Liverpool, Ohio. By her husband.
765. Mrs. Frank Lucas, East Liverpool, Ohio. By her husband.
766. Mrs. Harriet Manor, East Liverpool, Ohio. By Frank Lucas.
767. Mrs. J. M. Huston, East Liverpool, Ohio. By her husband.
768. Mrs. Martha Kraft, East Liverpool, Ohio. By Mrs. Ellen Barr.
769. Mrs. Mina Crawford, East Liverpool, Ohio. By Mary Alice Mick and Nola Jean Rankin.
770. Mrs. Ellen Barr, East Liverpool, Ohio. By three friends.
771. Mrs. Earl Leeper, Georgetown, Pa.
772. Mrs. Fred Booth, East Liverpool, Ohio. By her children.
773. Mrs. Frank Richmond, Chester, W. Va. By her sister.
774. Mrs. W. H. Epperson, Canton, Ohio. By the Florence and Anna Tomaseck Circle of the First Church.
775. Mrs. William Knight, Canton, Ohio. By Mrs. W. E. Rehbein.
776. Margaret Ann Clark, Canton, Ohio. By a friend.
777. Martha L. Randall, Canton, Ohio. By a friend.
778. Mrs. J. C. Brant, Mansfield, Ohio. By W. F. Wilson.
779. Mrs. James Boyd, Mansfield, Ohio. By Mrs. W. F. Wilson.
780. Mrs. Clara B. Riel, Mansfield, Ohio. By the Women's Missionary Society of the First Church.
781. Mrs. M. D. Harmon, Floral Park, N. Y. By the Women's Service League of the Stewart Manor United Presbyterian Church.
782. Mrs. Thomas P. Dale, St. Louis, Mo. By her father and mother, Mr. and Mrs. J. U. Wanner.
783. Dorothy Fox, Marissa, Ill. By herself and sister, Mrs. Mary Beth Spence.
784. Mrs. Jennie R. Alloway, Cambridge, Ohio. By her daughter, Marguerite.
785. Lura McCulley, Cambridge, Ohio. By a friend.
786. Mrs. Emma Armstrong, Cambridge, Ohio. By a friend.
787. Mrs. Jennie M. Carr, Cambridge, Ohio. By a friend.
788. Martha A. Roy, Luxor, Egypt. By a friend.
789. Mrs. W. R. Armstrong, Cambridge, Ohio. By Mrs. Charles Gross.
790. Mrs. G. Reid Johnson, Durham, N. H. By her aunt, Mrs. Hannah Johnson.
791. Mrs. Edith T. Gardy, Pittsburgh, Pa. By a friend.
792. Minnie Jamison, New Concord, Ohio. By a friend.
793. Jennie Jamison, New Concord, Ohio. By a friend.
794. Mrs. J. G. Ralston, New Concord, Ohio. By her son, Walter K. Chess.
795. Mrs. Robert N. Montgomery, New Concord, O. By her husband, Dr. Robert N. Montgomery.
796. Mrs. May C. Houston, Cleveland Heights, O. By her aunt, Mrs. Mary M. McCutcheon.
797. Mrs. Harry Atchinson, Zanesville, O. By a friend.
798. Helen Thomas, Zanesville, O. By Mrs. Elmer Morrow.
799. Mary Adelaide Finney, Hubbard, Ohio. By the Servilo Circle, Liberty Church, Youngstown.
800. Katherine Walker, Hubbard, Ohio. By the Servilo Circle.
801. Mrs. Anna Hartman, Cleveland, O. By her daughter, Mrs. Prusha.
802. Mrs. Doris Mantel, Cleveland, O. By her parents, Mr. and Mrs. R. G. Woolway.
803. Mrs. Frank Cleator, Cleveland, O. By the W. M. S., Second Church.
804. Mrs. Janette Jones, Cleveland, O. By the Wilma Mintier Missionary Circle, Second Church.
805. Mrs. Lillian Lozinak, Garfield Heights, O. By the Wilma Mintier Circle.
806. Winifred Manuel, Garfield Heights, O. By the Wilma Mintier Circle.
807. Mrs. Ethel Busser, Cleveland, O. By her husband, Arthur Busser.
808. Mrs. Sara Woolway, Garfield Heights, O. By Mrs. Doris Mantel and Mr. Ralph Woolway (daughter and husband).
809. Mrs. George Ross, Akron, Ohio.
810. James G. Gibson, Jr., Crafton, Pa. By his mother, Mary W. Gibson.
811. Mrs. John B. McBride, Pittsburgh, Pa.
812. Mrs. Freeley Rohrer, Washington, D. C. By the Samuel W. Shane family.
813. Lois Prosser, Pittsburgh, Pa. By a friend—Mrs. William Chall.
914. Mrs. William A. Challener, Pittsburgh, Pa. By her husband.
815. Mrs. C. A. Coltman, Pittsburgh, Pa. By a friend.
816. Mrs. A. D. Robb, Jr., Pittsburgh, Pa. By a friend.
817. Mrs. R. D. Campbell, Pittsburgh, Pa. By a friend.

818. Mrs. L. E. Perry, Pittsburgh, Pa. By Mrs. David S. Cooper.
819. Mrs. A. F. Meneilly, Pittsburgh, Pa. By Mrs. R. B. Meneilly.
820. Mrs. M. G. Kyle, Pittsburgh, Pa. By Mrs. R. N. Grier.
821. Mrs. G. B. Tjoflat, Pittsburgh, Pa. By a friend.
822. Mrs. S. D. Trager, Pittsburgh, Pa. By a friend.
823. Mrs. W. M. Work, Pittsburgh, Pa. By a friend.
824. Mrs. C. W. Hutchinson, Pittsburgh, Pa.
825. Anna L. Allen, Pittsburgh, Pa.
826. Marjorie Taylor Ward, Pittsburgh, Pa. By her husband, Thomas J. Ward.
827. Mrs. F. Arthur Canning, Coraopolis, Pa. By her husband.
828. Mrs. Howard L. Harper, Coraopolis, Pa. By Elizabeth Hawthorne.
829. A. H. Sheakley, In Memoriam. By his wife, McDonald, Pa.
830. Ruth W. Minteer, In Memorian. By her husband, Rev. William A. Minteer, and her mother, Mrs. J. P. White.
831. Mrs. Margaret C. Ervin, Beaver, Pa. By her sisters, Ethel Carnes and Helen C. Keagy.
832. Mrs. Lila McElhaney, Beaver, Pa. By the Four Mile W. M. S.
833. Mrs. William W. Todd, Aliquippa, Pa. By a friend.
834. Mrs. Roland Deevers, Ligonier, Pa.
835. Mrs. Charles Shaffer, Ligonier, Pa.
836. Mrs. G. R. Lynn, Ligonier, Pa.
837. Marlyn Curry, McKeesport, Pa. By a friend.
838. Mrs. Matilda B. McIsaac, Troy, N. Y. By Women's Missionary Society.
839. Mrs. K. Geln Fleming, Doleib Hill, The Sudan. By her mother-in-law, Mrs. F. B. Fleming, Montrose, Colo.
840. Mrs. Pascoe, Belle Center, Ohio. By a friend.
841. Mrs. Elmer Scott, Bellefontaine, Ohio. By a friend.
842. Mrs. Oliver T. Weymouth, Bellefontaine, Ohio. By a friend and a relative.
843. Mrs. John Samuel, Rawalpindi, India. By friends in the Y. W. M. S., Bellefontaine, Ohio.
844. Mrs. David A. Ferguson, Findlay, Ohio. By her parents.
845. Irene McCall, Findlay, Ohio. By her parents.
846. Mrs. Fannie Buckwalter, Huntsville, Ohio. By a friend.
847. Mrs. Catherine Stewart Levering, In Memoriam. By her daughter, Mrs. Mae Levering Watterson.
848. Mrs. Ina Brown, Camden, Ohio. By friends in Morning Sun, O. congregation.
948. Mrs. A. B. Magaw, Camden, Ohio. By friends in Morning Sun, O. congregation.
850. Mrs. Mae Miller Lemon, Detroit, Mich. By Mrs. Leila R. Lemon.
851. Mrs. Ruth McKnight, Dayton, Ohio. By a friend.
852. Mrs. Albert F. Gabler, Dayton, Ohio.
853. Mrs. Rachel S. Boyd, Frenchburg, Ky.
854. Mrs. Emma Bowman, Greeneville, Tenn. By her son, Ray Lewis Bowman.
855. Mrs. Chris F. Wiseman, Richmond, Ind. By Life Member Organization of Reid Memorial U. P. Church.
856. Mrs. Fred Meek, Richmond, Ind. By a friend.
857. Mrs. Elbert Atkins, Richmond, Ind. By a friend.
858. Mrs. Frank Spalding, Richmond, Ind. By Mrs. Pearl Nicodemus.
859. Mrs. Willard Morgan, Richmond, Ind. By Mrs. Pearl Nicodemus.
860. Martha Scott, Richmond, Ind. By her sister, Ruth Scott.
861. Mrs. Bessie Murphy, Ezel, Ky. By the Misionary Society.
862. Mrs. Polly Craft, Ezel, Ky. By the Missionary Society.
863. Mrs. S. E. Eldridge, Cherry Fork, O. By her children, Mrs. Delpha J. Stinson and Homer C. Eldridge, and her niece, Esther Ann Dalton.
864. Mrs. C. E. Glaser, Hamilton, O. By her husband.
865. Mrs. Robert J. Brown, Hamilton, O. By her husband.
866. Mrs. Mary A. Blair, Hamilton, O. By her two sons.
867. Louise Jacobs, Hamilton, O. By the W. M. S.
868. Mrs. D. C. McQuiston, College Corner, O. By her husband.
869. Mrs. Ruth Wright, College Corner, O. By Mrs. Helen Paxton.
870. Mrs. Grace Werk, Oxford, O. By her mother.
871. Mrs. C. E. Ballinger, Richmond, Indiana.
872. Mrs. Frank Foster, Richmond, Indiana.
873. Marguerite Dombaugh, Butler, Pa. By her parents, Mr. and Mrs. Frank Dombaugh.
874. Mrs. J. R. Gregg, Grove City, Pa. By a friend.
875. Mrs. Harry Sigworth, Karns City, Pa. By her grandmother, Mrs. Anna Hiles, and Mary Black.
876. Mrs. C. L. VanVerth, Grove City, Pa. By the Scotch Hill W. M. S.
877. Mrs. Genevieve Neyman, Grove City, Pa. By her mother, Mrs. Jeff. McMillan.
878. Sgt. William E. Black—In Memoriam. by his father and mother, Mr. and Mrs. J. Ed. Black, Grove City, Pa.

879. Mrs. Scott Hilgar, Grove City, Pa. By a friend.
880. Sara Christie, Grove City, Pa. By a friend.
881. Mrs. George Nelson, Grove City, Pa. By her daughter, Maxine.
882. Mrs. Nellie Allen, Grove City, Pa. By Mr. and Mrs. Robert Allen.
883. Mrs. M. Hazel Uber, Mercer, Pa. By her husband, Clyde S. Uber.
884. Elizabeth Johnson, Grove City, Pa.
885. Mrs. Fred Shellito, Grove City, Pa. By the Alice Dodds Missionary Society.
886. Mrs. Carl Eakin, Grove City, Pa. By Mrs. C. F. Eakin.
887. Mrs. Ruth Wellington, Grove City, Pa. By James E. Wellington.
888. Mrs. Alice Nutt, Grove City, Pa. By Genevieve Neely.
889. Mrs. Ruth Yoder, Grove City, Pa. By Mr. and Mrs. R. E. Campbell.
890. Mrs. R. L. Grubb, Slippery Rock, Pa. By Mrs. J. E. Stoops.
891. Mrs. Ella Patton Scott, McKees Rocks, Pa. By herself in honor of her father and mother, Mr. and Mrs. Thomas Fisher Patton.
892. Mrs. Jennie Donaldson, Butler, Pa. By friends.
893. Mary Black, Butler, Pa. By friends.
894. Mrs. Letitia Baker, Butler, Pa. By a friend.
895. Maude McCandless, Butler, Pa. By friends.
896. Mary Hoon, Butler, Pa. By friends.
897. Mrs. Donlad Stewart, Butler, Pa.
898. Mrs. C. B. McMillan, Butler, Pa.
899. Mrs. L. G. Moore, Butler, Pa. By her daughter.
900. Mrs. Thomas O. Cratty, Butler, Pa. By Mrs. R. O. McCaslin.
901. Mrs. J. C. Dickson, Butler, Pa. By a friend.
902. Mrs. B. B. Breaden, Mercer, Pa. By nieces.
903. Mrs. J. B. Bishup, Butler, Pa. By a friend.
904. Martha Mitchel, Cadiz, Ohio. By the Josephine Gilmore Society.
905. Mrs. R. H. Burkle, Martins Ferry, O. By Mrs. A. P. Dixon.
906. Isabelle Brittain, Oxford, Ohio. By Rev. and Mrs. Brittain.
907. Mrs. Edgar Johnson, Bellaire, Ohio. By Rev. and Mrs. Brittain.
908. Mrs. Emma Kolb, Queens Villiage, N. Y. By the Missionary Society.
909. Mrs. Agnes Smellie, Queens Village, N. Y. By a friend.
910. Mrs. William Bradbury, Queens Village, N. Y. By a friend.
911. Mrs. B. W. Finken, Queens Villiage, N. Y. By a friend.
912. Mrs. Elmer E. Marlin, Detroit, Mich. By a friend.
913. Kathlyn MacKinnon, Detroit, Mich. By a friend.
914. Mrs. M. Earle Collins, Tarkio, Mo. By her husband, Dr. M. Earle Collins.
915. Mrs. J. Dallas Gibson, Jr., Tarkio, Mo. By a friend.
916. Dr. George Herron, Sr., Clarinda, Iiowa. By his mother, Dr. Anna Herron.
917. Mrs. H. O. Lietman, Clarinda, Iowa. By Mr. and Mrs. W. G. Dunn.
918. Mrs. Roger Miller, Clarinda, Iowa. By Mr. and Mrs. W. G. Dunn.
919. Viola Criswell, Clarinda, Iowa. By Mr. and Mrs. W. G. Dunn.
920. Mrs. J. Howard Dunn, New Kensington, Pa. By Mr. and Mrs. W. G. Dunn, Clarinda, Iowa.
921. Mrs. C. R. Reno, St. Joseph, Mo.
922. Mrs. Merle Young, Pretty Prairie, Kans. By her husband.
923. Mrs. Myrtle Bell, Jetmore, Kans. By her daughter.
924. Mrs. Leila Raser, Jetmore, Kans. By friends.
925. Mrs. Joe Boyce, Jetmore, Kansas.
926. Mrs. Ina Rumford, Jetmore, Kansas. By friends.
927. Mrs. Eula Rasmussen, Jetmore, Kansas. By her husband.
928. Mrs. J. J. Jarnagin, Jetmore, Kansas.
929. Mrs. Florence Schechter, Jetmore, Kansas. By friends.
930. Mrs. Russell J. Gibson, Waterloo, Ia. By aunts, Mrs. Myra Clark and Margaret Wilcox.
931. Mrs. Ritchey Stewart, Zenith, Kansas. By her husband.
932. Margaret Ann Fee, Zenith, Kansas. By her friends.
933. Mrs. C. B. Clark, Hutchinson, Kansas. By Sergeant and Mrs. Herbert Harrison.
934. Gertrude Barr, Liberty, Nebr. By Hazel E. Anderson.
935. Mrs. Frances Cleo Hanlon, Wichita, Kansas. By Cora G. Hanlon.
936. Mrs. H. L. Sutherland, Portland, Ore. By her daughter, Bernice Sutherland.
937. Mrs. Frank Masters, Canton, Ohio. By Women's Missionary Society, Fairmount Park Church.
938. Mrs. Ralph J. Bedilion, Washington, Pa. By her daughter, Helen B. Orr.
939. Mrs. C. I. MacDonald, Washington, Pa. By Mrs. J. K. Weir.
940. Mrs. W. A. Proudfit, Washington, Pa. By Mrs. J. K. Weir.
941. Mrs. John C. McGuffie, Washington, Pa. By a friend.
942. Margaret G. Patterson, Washington, Pa. By a friend.
943. Mrs. Jennie B. Smith, Washington, Pa. Bq a friend.
944. Ada Meloy, Washington, Pa. By a friend.

945. Nannie Potter, Washington, Pa. By a friend.
946. Mrs. W. W. Kelso, Sr., McDonald, Pa. (only living charter member of Venice W.M.S.). By a friend.
947. Hazel M. Ralston, Washington, Pa. By friends.
948. Anna W. Hampe, Washington, Pa. By friends.
949. Mrs. William L. Kelley, Washington, Pa. By Margaret D. Neal.
950. Mrs. Olive Thomassy, Burgettstown, Pa.
951. Mrs. Wilda Reed, Avella, Pa. By the Estate of Mrs. Mary H. Maxwell.
952. Mrs. Robert Reed, Houston, Pa. By Mrs. Jennie Reed.
953. Emma Paxton, Canonsburg, Pa. By Mr. and Mrs. Clarence Paxton.
954. Mrs. James B. Orth, Houston, Pa. By Mr. and Mrs. Edwin Franklin.
955. Lloyd DeMar—In Memoriam. (In service from Canonsburg.) By Mr. and Mrs. Leslie P. Speakman.
956. John C. McIlvaine—In Memoriam. (In service from Houston.) By Mr. and Mrs. Leslie P. Speakman.
957. E. Blanche Carson, Claysville, Pa. By Mrs. Ina M. Snodgrass.
958. Clara Blanche Wilson, Taylorstown, Pa. By Sara Knox and Vera Knox Stine.
959. Maud Sawhill, Claysville, Pa. By Sara Knox and Vera Knox Stine. (Last two ladies are charter members of The Margaret Harsha M. S.)
960. Thelma Carl, Avella, Pa. By Etta M. McClure, West Middletown.
961. Mrs. W. J. Munce, Washington, Pa. By Mrs. W. W. Weir.
962. Mrs. Wallace McGeoch, Washington, Pa. By friends.
963. Mrs. Kenneth F. Mollenauer, Washington, Pa. By friends.
964. Bettie Lou Riefer, Donora, Pa. By her brother, Harold E. Riefer.
965. Mrs. H. O. Sutter—In Memoriam. (of Glensha, Pa.) By her daughters: Mrs. Ethel Anderson, Mrs. Jane Hedrick and Mrs. Olive Ralston.
966. Mrs. Twila Perry, Valancia, Pa. By her husband.
967. Mrs. Olga Mehaffey, Valencia, Pa. By her husband.
968. Mrs. Anna Moorman, Valencia, Pa. By Helen Moorman, Sara Magee and Betty McGee.
969. Mrs. James McDowell, Pittsburgh, Pa. By Mrs. A. Gordon MacLennan.
970. Mrs. Janet Gass, Pittsburgh, Pa. By a friend.
971. Mrs. McKay, Coraopolis, Pa. By a friend.
972. Mrs. E. F. Kimmelshue, Morning Sun, Iowa. By Mrs. O. M. Hensleigh.
973. Mrs. J. Kenneth Nichols, Burlington, Iowa.
974. Mrs. W. A. Wilson, Washington, Iowa.
975. Mrs. D. N. Anwyl, Washington, Iowa. By her husband.
976. Mrs. Robert J. Patterson, Washington, Iowa. By Mrs. D. J. Patterson.
977. Jane Roney—In Memoriam (of West Alexander, Pa.). By her nieces: Mrs. Ralph Chambers, Mrs. Giffen Atkinson and Mrs. Frank McCleary.
978. Emma Fish, Philadelphia, Pa. By mothers, Mrs. McClure and Mrs. Meyers.

I LOVE THE CHURCH

So many people have asked me why, with all the opportunities for work and services there are in the world today, I have chosen the Church I will try to answer:

1. Because I love excitement and it is the most exciting adventure I know—filled with discoveries.
2. Because I love life and it is alive—the most alive thing I know.
3. Because it reaches to the ends of the earth, and I love to travel—even in imagination.
4. Because I love myself, and it too cares for "me."
5. Because I love all kinds of people and there I find them always.
6. Because I love color and music and beauty, and the Church is endlessly beautiful.
7. Because I love Christ, and it is His body.

—*Mrs. Harper Sibley,*
President—United Council of Church Women

Young Women's Department
including
Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

AIMS—A. A Circle or a Y. W. Society or both in every congregation.
B. Support of Work of W.G.M.S. materially and spiritually.
C. Payment in full of Y.W. Special Fund.
ASKING of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENTS—$9,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG PEOPLE'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided objects—Salaries of Mrs. J. B. McGaffin, Matron of Girls Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Beth Johnstone, Tacoma, Wash.; Miss Mary Cole, Khartoum North, The Sudan.

RECRUITS

Steubenville Presbyterial—2nd Steubenville, Ohio, "Three M Circle" (Missionary Minded Maidens)—22 members.—Pres. Marion Rodgers.

Delaware Presbyterial—Oneonta, N. Y., "The Bessie Rockwell Hall" Mission Circle — Pres. Audrey Clark.

Beaver Valley Presbyterial—Rochester, Pa., Ida B. Little Society—(The Ida Bs.)

Butler Presbyterial — Clintonville, Pa., YWMS—13 members—Pres. Mrs. J. E. Cokeane.

The 2nd Steubenville society held its first regular meeting in mid-December. The correspondent said that the girls "seem quite enthusiastic in their new project; are very willing to take part in the programs and perform the duties assigned to them. The girls sent a box of Christmas gifts to the Orphans' Home at Valencia, Pa."

The Oneonta society named its organization for the late Mrs. Robert Hall who was an outstanding Christian, generous towards the great cause—the Church. The charter membership of this society and that in Rochester have not been sent in as yet but will be received in due time.

The Rochester society began on that fatefull day, December 11, 1944, the day the big snow of the winter began to fall! A sponsor, Miss Heppel, a busy R.N., writes enthusiastically of the first regular meeting. She said the meeting began at the time scheduled — 7:30 — and closed on time! The Thank Offering is being emphasized. Each girl is making her own box and every three months she will bring what has been accumulated and deposit it in a large *Society T.O. box* which is not to be opened until *November*. The Society is making a scrap book, part of the very first program to find a place in it. Back numbers of the Magazine are being read. The comment was, "We are learning many things."

Southern Illinois Presbyterial—2nd St. Louis Y.W.M.S.—10 members—Pres. Mrs. Kenneth Brackner.

The society was six weeks old when it presented its first Thank Offering—$26.00. What do you think of this for so young a society?

ARE YOU A TIME-STEALER?

Time is probably one of the most abused of our possessions unless it be ourselves. We receive it at birth and hold it through life. *How* we hold it is the question here.

As soon as we become of responsible age—even when we just begin to think for ourselves and are charged with certain duties—time begins to mean something to us, especially if it

breaks in on the play hours.

When you were beginning to enjoy reading your first child magazine, wasn't it easy to find a cozy corner comfortably out of hearing and read its wonderful stories? Some small task expected of you was not hard to forget! You were not consciously trying to steal time, but you did it just the same!

You came of the age to keep some school appointments or those in the church societies. Your approach to the time question took another slant. You may have taken too much time in "prettying" yourself, not sensing that although one should make a presentable appearance, no one else should lose precious time by waiting your late arrival because of your extra care. You never dreamed that you were guilty of time-stealing, but you were!

An exuberant young woman stole the time of her hostess and the waiting guests as well as jeopardized the freshnes of the excellent repast by appearing nonchalantly from thirty to forty-five minutes late,—no real apology offered! The rudeness of her act never seemed to occur to her. Time-stealer she was!

A minister made the matter seem very realistic. He estimated the time he had lost in a period of ten years, caused by negligence on the part of those who had made appointments with him and were late. He said that he had been robbed of an average of *two hours* a week or *twenty weeks of time* in the ten-year period, figuring a working week of *forty-eight hours*.

Time stealers disrupt to a degree a really good service, whatever its nature. So common is this robbery that distinct plans are made to admit such to public meetings with as little commotion as possible. Would it not be refreshing if every one endeavored to follow the rule offered by a Sabbath School Superintendent some years ago: "Start on time, keep on going, and you will arrive on time." We honor those leaders who aim to be time-savers. They give old-fashioned honesty quite a boost.

May this failure to be prompt be the cause of loss of interest on the part of some misionary societies? If the beginning hour is 2 P.M. or 7:30 P.M. and there is a stated closing hour, these hours should be observed. A minister said he would begin promptly if only one person were present at the hour!

The minister who made the time calculations a little earlier concluded by saying, "Time is valuable property, and you are not an honest man if you steal it from other people."

Aim to be a Time-Saver! Avoid Time-Stealing!

A NEW SOCIETY MAKES PROGRESS

October first was the birthday of a new Teen Age Circle at Union United Presbyterian Church in Monongahela Presbytery. This church celebrated its 150th anniversary in October and so the forming of our new Circle might be counted as a part of that celebration. Our devotional service in that first meeting centered around "The Light of the World" and "A City set on a hill cannot be hid". We had seven charter members and we gave much thought to choosing a name for our group. Finally, we decided unanimously on *"Hilltop Girls' Mission Circle"*. To those who have traveled Routes 22 and 30 west of Pittsburgh, Union Church is a familiar landmark. It is a buff brick church set on a real hill about ten miles from the city and is visible for miles in every direction. Thus we tied our name to the location of our church and we hope that we may also fulfill its meaning as we help in sending the gospel light to those who have it not. Our first Thank-offering was taken when our Circle was *six weeks old* and it amounted to over $23.

Lois McCurdy, Pres.
Joan Leardish, Sec.

(Continued on Page 376)

Girls' Circle

By MRS. JAMES R. LEE, Bellerose, L. I., N. Y.

Program Suggestions for Young Women's and Girls' Circles

OPEN DOORS

"I have set before thee an open door."
Young Women's and Girl's Circle

Easter:

Easter comes from "East". East means "the dawn". Jesus' rising is our Easter, our dawn. It is the dawn of day for man and for the earth. Easter spells out beauty, the rare beauty of new life. Is life ever so sweet and beautiful as when it comes up new and fresh in the Spring?

"For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle dove is heard in our land."

Jesus' rising was the beginning of the world's true spring-time. Jesus' rising has left an open door of opportunity and confidence in the future for us all. "Behold I stand at the door and knock. If any man will hear my voice and open the door, I will come in to him and will sup with him." His door is open for us. We need to open our door for Him.

Invitation:

Use a small paper lace doily. Paste a small piece of light green paper across the middle of the doily. Fold ends of the green paper to the center forming the doors. Print on the inner side of the green doors,—

Time, Place, etc.

Program:

The door of missionary opportunity that is open to us is to be of help to people all over the world. Only in helpful cooperation can we walk down the road of peace together. Our door opens out onto that highway. That door is many things in one. Have each girl make her own list of five or ten such as, Doors of faith, new life, hope, brotherhood, etc., as she wishes. Then have each read her list.

"And they found the stone rolled away from the sepulchre." Luke 24:2.

"In a sweet springtime,
Half the world away,
Jesus Christ arose for us
At the break of day.

"Now again it's springtime—
Bending low we pray:
Bless us, Lord of Easter,
On Thy Easter Day."

Nancy Bird Turner in "Prayer Poems", compiled by O.V. and Helen Armstrong.
(Abingdon-Cokesbury)

"Ye are not your own.

For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." I Cor. 6:19, 20.

Home Missions Department

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont St., Washington, Pa.

All the workers of the Home Department have been busy as they carried the efforts of the old year on into the new year. There have been disappointments and encouragements all along the way but they carry forth their "Maybe Baskets" with hopeful hearts.

From the west coast Miss Beth Johnstone, Tacoma, Wash., writes of her work.

TAHOMA TERRACE

Yesterday I heard a gentleman speak, who had recently returned from Russia; he told of having seen the women there carrying little bags; upon inquiry, he was told that they call them "The Maybe Baskets," for when they go to town *maybe* they can buy.

At the close of 1944 we all hope and pray that Maybe the war will soon be over, but in mission work we carry forth our "Maybe Baskets" not hoping to bring back, except in the great joy of the privilege of service as we give out the glad Good News. *Maybe* those we meet will tell others, and *maybe* others. We know that if it is the Word that has been given, that Word will not return unto Him void,—a blessed promise!

Our three months' New Members Campaign of the Presbytery has come to a close. The finals are not yet in but for the first two months we were third in the largest percentage of gain. It is the same old problem,—to secure teachers of the Word for those already enrolled. Our enrollment was eighty-four, and during the campaign thirty-six new scholars are now attending; a child must be present three consecutive Sabbaths before the name is placed on the roll. This is quite necessary here as children from homes where the parents are in defense work move from place to place as more suitable quarters are found, or as the government orders. Our population now is a shifting one, these children are therefore only visitors; thus the need for definite Christian teaching *every* Sabbath.

During the month we had plenty of spice in our endeavor to have a larger number of girls present than the number of boys, at the ringing of the last bell for Sabbath school. The boys decidedly won in this, consequently the promised dinner is to be given to the proud boys this Saturday, and we are hoping that not one will leave the table hungry.

During the Christmas season the Aid, the Tahoma Guild (young married women, the majority being soldiers wives), and the Junior Mission Band all had meetings of interest. From these groups gifts, scrap books, boxes of candy and cookies, were sent to the Convalescent Hospital at the Fort, the Christian Service Center, and the children's ward at our Indian hospital. Our White Gift, including both Sabbath school and church, amounts to about sixty dollars, with some special banks still to be brought in as sickness prevented some of our children from attending. This is not what I had hoped it would be, remembering God's great goodness to us, but our special offerings to the recently built belfry were given only a few weeks ago.

As we go on through the year nineteen forty-five we pray we may be led by His Spirit to tell forth "the tidings of great joy" with more earnestness, thanking our loving Father for the privilege of giving out the Good News in the year that has passed.

Beth Johnstone.

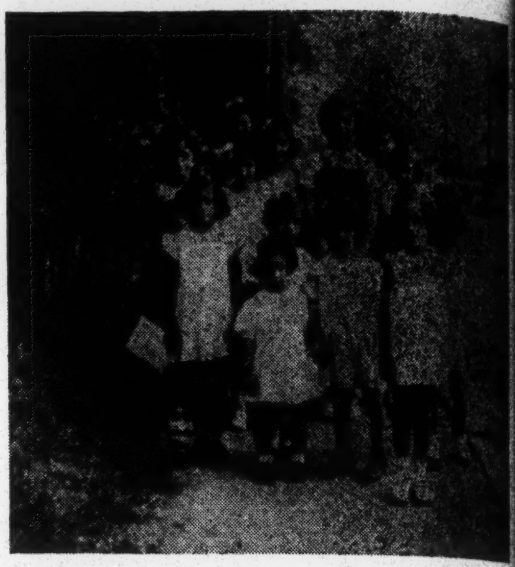
EAST PROVIDENCE, R. I.

We were much encouraged by the response in the work in the past months. The work among the children has been particularly encouraging. The mothers, many of whom had never been in our church before, have shown sincere interest and gratitude in what is being done for them. Many sit in class with the Kindergarten group, from time to time, and are amazed at the children's accomplishments. They are also pleased with the lessons we teach, which are indeed the lessons from the Word of God.

A beautiful religious Christmas Program was given by the Sabbath School and Kindergarten, on Dec. 21st, at 3:30 P.M. There were about 70 persons present, among whom were many new adult faces. The program was an inspiration to all. There are some new faces also in Sabbath School, representing five new families.

The Sabbath Services are well attended. Communion Service was observed Dec. 24th, with 58 present. Prayer for Peace was made. We closed the old year with a challenge for the New, in the stirring message of the Worship Service, "Glory To God In The Highest, And On Eearth Peace." For Peace will come to mankind only when men will glorify God in their hearts and in their very lives.

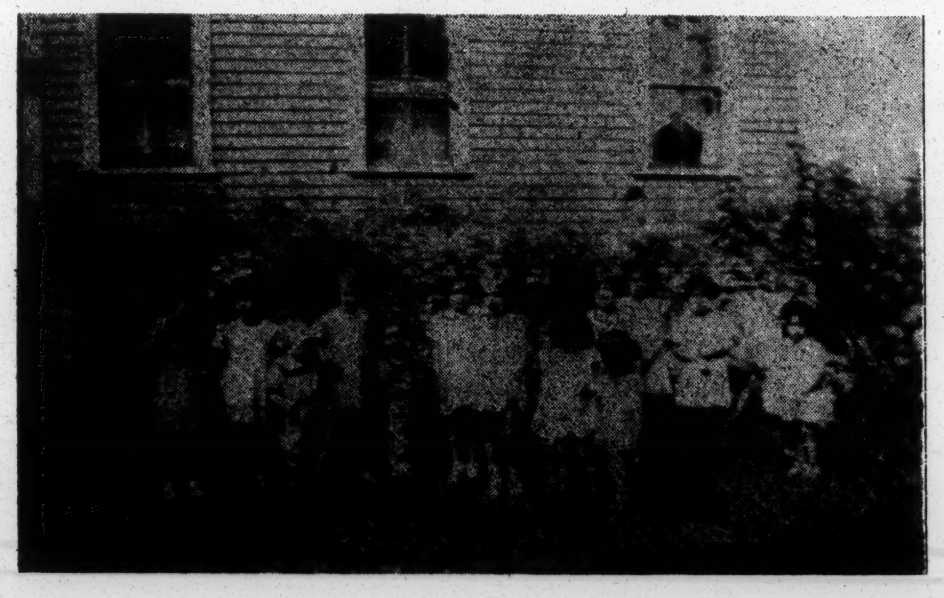
Mary J. Zucchi,



Little girls on their way to Sabbath School

HOME LIGHTS

Looking out over the countryside as twilight deepens into darkness one seees lights suddenly shine out here and there on every side. They are the lights of homes set aglow as evening darkens to give light and cheer to those within but, streaming out through the windows, they become guiding beacons to those along the way and make friendly the surrounding darkness.



A group of Mrs. Zucchi's children

Just so our Home Mission stations, scattered here and there over the nation, have lighted lamps that furnish a friendly glow for those within their circle and, shining out across the way, give guiding light to those outside, lost in the darkness of sin, pointing the way to Christ, the Light of the World.

Within this column, from month to month, we hope to catch gleams of these home lights in all our stations, showing that their lamps are kept trimmed and burning. Perhaps by them we can see how hard it is at times to keep a clear flame glowing; can rejoice when the gleam brightens into a strong light, and, when it grows dim can gently fan the flickering spark with the breath of prayer until it burns bright and clear again. Never must we quench it by the chill breath of indifference.

LONG BEACH, CALIFORNIA LIGHTS

In one of our Bible Clubs we have had three fine boys, eleven, nine and six years of age whose father and mother were separated. The mother held down two defense jobs and the oldest boy was responsible for the other two boys and for keeping the home in good condition. They manifested a deep interest in the things of God and all went to church. Their father encouraged them and sent money to purchase religious books for them and at Christmas gave each of them a Bible. I prayed that this home might be united in Christ, which is so vitally needed for these boys so worthy of the love and devotion of good parents. Several weeks ago they joyfully broke the news to me that their daddy and mother were to live together again and make a home for them. This is one of the finest answers to prayers I have ever realized. I could go on endlessly with the manifestations of God's presence with us in our eight week-day Bible Clubs. We have two other teachers in addition to Rev. and Mrs. Beattie and myself. I have four clubs and want to start another soon. Nearly every child in the tracts is reached through this medium.

Ruth E. Findley.

SECOND ITALIAN, PITTSBURGH, PA.

We have been very busy with all our church activities and all our meetings have been very well attended. We are planning to raise one thousand dollars by spring to paint and repair our church building. The women of the church raised one hundred and sixty dollars at their annual bazaar last month, making a fine contribution. We have twenty-seven boys in the armed forces and were happy to have several of them home on furlough recently.

Mary Ciancio.

S.O.S. WESTLAND, PA.

Won't you readers, some Tuesday evening, between seven and nine o'clock, turn your telescopes towards Westland and look in on our S.O.S. (Ephesians 6:17) Club meeting and you will see a group of twelve to fifteen boys and girls, of Junior High age, gathered in the church. Listen to them sing, (if you can hear through your telescope!); and repeat Bible verses; watch them learn to use their Swords and study His word together. Following the meeting they go downstairs to play games until nine o'clock.

Dorothy E. Partington.

Negro Missions

MRS. H. RAY SHEAR, Secretary, 206 Inglewood Drive, Pittsburgh 16, Pa.

AN APPRECIATION

The United Presbyterian Church has pioneered in Negro education in Wilcox County, Alabama. When it began its work in 1884 with the mission at Miller's Ferry there was very little state and county support for education in Alabama for either race. It was only after the turn of the century that public school support in Alabama had its beginning in any appreciable degree. In 1907 the State made possible through legislative enactment one high school in each county for white children. This school was usually located at the county seat and was for a nine months term with adequate support for well trained teachers and a good standard of equipment.

It was with the passage of the Minimum Program Act in Alabama in 1927 that Negro education began to be taken seriously. Prior to this time the Negro term was short and the salary small. The Minimum Program Law has for its purpose the equalization of educational opportunities and the guaranteeing to each child, white and colored, a minimum term of seven months and a minimum teacher salary of $45.00 per month. The 1935 Amendment has stepped the term to eight months and the minimum salary to $55.00 per month.

The United Presbyterian Schools in Wilcox County have been the foundation around which the progress to date for public school offering to Negro children has been developed. The high standard of education offered by the church through the years at Miller's Ferry, Annemanie, Prairie, Camden Academy, and Canton Bend made the centers ready to build upon. As additional public school funds have accrued to the county, through close cooperation between the church board and the county school board the county has been able to assume the salaries of the high school teachers at Miller's Ferry and at Annemanie. The church board pays the salaries of the elementary teachers at these schools. There is such close unity that the schools operate without the least evidence of divided responsibility. The church board has cooperated with the county in deeding to the state five acres of land at each of the high school centers of Miller's Ferry and Annemanie and in erecting and equipping a department of vocational agriculture and home economics at each place. The buildings and equipment were made possible entirely from church funds. The departments operate under the Smith-Hughes Federal Act and offer very practical and helpful vocational training. The county participates at Prairie and at Camden Academy by paying the salaries of a certain number of elementary teachers. Canton Bend has been taken over entirely by the county.

One outstanding characteristic of the Mission work in this county, in the writer's opinion, is the type of men who have headed these schools as principals through the years. The principals have been well trained professionally. Without an exception they have had a constructive, wholesome point of view towards educational problems and community life as these relate in a rural, Black-belt South Alabama county. Through the years these men have enjoyed the respect and confidence of Wilcox County people. It might be added too, that the Ministers connected with the Mission work have been among the leaders in Negro work in the county and have made their contribution.

W. J. Jones,
Superintendent of Education,
Wilcox County, Alabama

Indian Missions

MRS. ARTHUR B. McBRIDE, 847 Thorne St., Sewickley, Pa.

MARCH 1945 INDIAN WARM OR CROW MOON 1945 GREAT SUNS

*INDIAN WARDSHIP—NEXT STEPS**

Wardship may be summed up as the relation of the Indian to the Federal Government in matters regarding which the average citizen deals with state or local governments or acts on his own initiative.

Obviously no single sweeping enactment will wipe away in a moment the tangled tissue of exemptions and restrictions that has grown up through a century and a half. Old treaties have to be speeded up by commutation or otherwise; land problems must be worked out tribe by tribe, often individual by individual.

Pending a Federal Enactment releasing the Indians from wardship, which among other things, involves Federal control of their tribal funds and trust lands, in turn depriving them of full citizenship status, the following "Next Steps" are proposed:

1. The Indian should be made amenable to state law including the payment of taxes, as rapidly as the individual states can make provision to take over the responsibility. By far the greater number of Indians are ready for this step and would benefit greatly by the advanced prestige which it would bring them among their white neighbors. A very simply worded statute would be sufficient to bring about this change.

2. Education in the public schools should be the rule whenever they are available. Government schools should be open only to those to whom attendance upon a public school is impossible. A simple provision to that effect in the next appropriation bill would establish this practice. Mission schools should make their facilities available primarily for children who cannot attend public schools or who desire the Christian leadership training offered by these schools.

In the case of children enrolled in Government or Mission Boarding Schools, Indians should be expected to contribute toward the cost of their education when financially able to do so.

3. Medical services should be paid for whenever the Indian is financially able to do so. Only those actually indigent should be taken care of by the government hospitals without charge. This can be handled by administrative action, but a proviso in the appropriation act would confirm it.

4. Land management should be made a charge against an Indian estate. This too can be done administratively or by legislative proviso.

5. Social services rendered all citizens should be extended to include Indian citizens, as rapidly as the States can make provision therefore and appropriations for doing this on a special racial basis should be eliminated from the Indian appropriation bill. In the same manner agricultural services of the Department of Agriculture county agents and the like, should be extended to Indians.

These steps would suffice to make a beginning. They would be a start toward the goal of Indian equality before the law with other citizens. They should provide an impetus toward the emergence of

* At several of the Interdenominational Missionary Institutes held during the Summer of 1944 requests were made for suggestions as to Next Steps in the release of Indians from Federal wardship. Hence this brief statement has been prepared. Additional copies are available at 2c each from the Home Missions Council of North America. — G. E. E. Lindquist.

the present generation of Indian-Americans from what Mrs. Eastman characterizes as "the clumsy and outgrown bureau and reservation system."

HOME DEMONSTRATION UNIT

For the past six years I have been studying the conditions and needs of our Cherokee Indian friends, and in order to see for myself, not from hearsay, I have literally lived in their midst, sharing their joys and sorrows. From this close range study I have been able to understand them as a people much better and able to get a true picture of their home life, needs, etc.

I believe our program now has had far-reaching effects from religious, educational, and social standpoints. These phases are certainly very important, but there is one other phase that not only is highly important, but that has a direct bearing upon all the others. It is quite difficult to interest people in church, schools, and social contacts when they do not have the actual necessities of life.

This truth led me to search long and deep for the answer to those outstanding questions: "Can this need be met? If so, how?" I have traveled hundreds of miles, quietly checking the possibilities of raising the living standards in this field and I am thoroughly convinced there isn't a single good reason why the standards of living should be as they are, while there are many reasons why they should be better. Is lack of vision the trouble? We know many things enter into the picture—background, nature, habits, etc.

On the other hand, most of these people own land, land that if properly cared for would go far toward providing the needs of the family. But talk won't accomplish very much. It is one thing to point out to these people—"You have land here that will produce garden fruits, vegetables, etc."—and another thing to prove your statement.

Here is where the "Home Demonstration Unit" comes into our program. In the heart of our field we have found a plot of land situated 8 miles south of Stilwell, County seat of Adair County on Highway 17, and 3 miles north of Union Grade School with an enrollment of 500; an electric highline runs through the plot. There are four or five characters of good soil found here, adapted to the producing of anything that will grow in eastern Oklahoma. Also there is sufficient native material (timber) to construct all necessary buildings for the new project.

The legal proceedings for the purchase of the land are in the hands of a competent lawyer; the title must be cleared and this takes time.

As we clear the timber from the land, we can restore all such materials as can be used in any building plans. Everything that can't be used on the building program, can be sold in local markets and the cash received turned back into the building fund, out of which those who are doing the work will be paid. Just as soon as a small area has been cleared of trees and brush, the land will be plowed and spring planting will begin. Then, also, fruit trees for a home orchard will be set out as soon as we can; pasture should be sowed for grazing also. But one item is important—we must have a good fence around the crops we plant, for this is free range country and we shall need fences for protection. If we can buy this land with clear title, fence it, and begin little by little we can develop a home demonstration and community center. There is great need for such a project.

George W. Smith

INDIAN ARROWS

"These are stirring days for our country. They are days of tremendous importance and real crisis for the American Indian. His whole way of life is being cast in a new and more generous mould. It is our spe-

cial task to see to it that as he moves toward wider horizons, a knowledge of the Christian way of life goes with him."

Niles Carpenter.

Mrs. Flora Warren Seymour has written a most interesting play on: "What Do We Mean by Indians." Three Indians representing three different tribes and one other American are the characters, these may be men or women, and the modern scene is in a U. S. O. canteen. Incidental speaking parts are taken by a few others. The play may be secured from Home Missions Council of North America, 297 Fourth Ave., New York 10, N. Y., for ten cents. You will enjoy this presentation of a present day picture of Indian life in the United States.

CHRISTMAS AT WARM SPRINGS

We gave two Christmas programs again this year. On Christmas eve we had a Service for the Agency people and any Indians who cared to attend. We took note of the fact that almost every Government family was represented, and quite a number of Indian children, and a few Indian adults. We had a very impressive Candle Light exercise—"The Light of the World", given by some of our older girls. The program also consisted of the singing of the familiar Christmas carols, special numbers and recitations by the younger children. A few of our Indian boys and girls *said* their pieces this year. One woman, who had seen all the programs since we have been here, said it was the finest that we have had. At the close of the service we gave each of our Agency children a small bag of candy, and each family a "Messenger Scripture-text Calendar." Our white gift amounted to $14.33.

. . . Elijah Miller, our faithful elder, is quite old and feeble now, but was able to be with us and gave a short talk in the Indian language. Every Indian family around here received a bundle from the Mission, and we were able to give everyone a small treat of candy and to every Indian family a calendar. These calendars go out with a prayer that the Scripture verses will be read and that many a heart might be touched. Every family seemed to want one for there was not a refusal by any one, even those who have no use for the Word.

E. W. Machamer

CHRISTMAS IN THE OZARKS

The true spirit of Christmas came again to our Mission here in Oklahoma. Many friends of our great church remembered us with gifts and offerings. Just a short time before Christmas Day large boxes of gifts began to arrive for our Mission. Nice clothes of all kinds for all ages, toys and Christmas goods for children, and in fact gifts for all came in. Twenty boxes in all!

One friend sent $50.00 to be used as we thought best. With a heart filled with gratitude I again set out to make definite plans for a day of rejoicing among our friends. With the help of some of our friends, nice gifts were selected and wrapped for all ages. A nice tree was set up in the corner of a large room. Lovely trimmings for the tree and the room were arranged. Gifts and toys were placed on and under the tree. More than 60 people had gathered to hear the songs and enjoy the program. A lady presided at the little folding organ. We sang songs like, "Silent Night". Scripture was selected to tell the Christmas story, so old yet so new, God's gift to men; a short talk followed.

We ask a continued interest in your prayers through the New Year that we may be of service to our Master as we serve our fellowmen. Very gratefully yours,

George W. Smith and Family.

Brief Reports from the Annual Meeting of the Foreign Missions Conference

"Evangelism in the Post-War Period" was the theme of the 51st meeting of the Foreign Missions Conference of North America, held at the Royal York Hotel, Toronto, January 5-8, 1945.

It was distinctly a working conference, designed for study and action; the few stated addresses furnished the keynotes for group thinking and planning for "missions in world crisis." The 485 delegates and visitors joined in discussion centering five "imperatives" for the foreign mission enterprise, which must (1) make its distinctive Christian contribution to relief and reconstruction, (2) deal straightforwardly with developments in government procedures and with political, economic and social trends in the fields, (3) discover and utilize new methods of expressing the gospel, (4) extend and enrich its contact with the community and (5) discover, enlist, train; commission and send out personnel specially fitted to meet postwar conditions. Discussion leaders were Leslie B. Moss, Canon L. A. Dixon, C. Darby Fulton, J. Roy Strock and Miss Ruth Ransom. Highlights of the discussions will appear in the annual report.

One of the largest sessions was that of Sunday afternoon, when the fifth "imperative," the selection and training of Missionaries, opening for specialists, and kindred subjects were discussed not only by FMC delegates but also by 125 young men and women of the Canadian Student Christian Movement which was holding a conference simultaneously at Wycliffe College. Miss Ruth Ransom presided, Winburn Thomas, General Secretary of the Student Volunteer Movement, gave the opening presentation and worship was led by William Bothwell, a student at Knox College. Questions handed in from the floor were answered by specialists in missionary preparation. The summary was given by E. K. Higdon. Missions is the Church at work. The missionary task calls for one physically sound, emotionally stable, socially and spiritually sensitive. There is a place for specialists of all sorts but all missionaries must primarily be specialists in interpreting Christ. For a missionary Christianity is his vocation.

The largest of these special meetings was the "missionary breakfast" arranged as is the annual custom by the Missionary Personnel Committee. Herrick Young presided and speakers were Dr. Leslie Kilbourne of West China and Solomon B. Caulker, an African graduate student at the University of Chicago, who will work among his people in Sierra Leone. A count of years of service given by the missionaries present showed a total of 2,500 years. Fields represented included Latin America, China, Japan, Korea, India, Burma, Turkey, the Philippines, Malaya, Africa, Iraq and Iran.

The Missionary Personnel Committee, which found itself faced with nine requests for summer schools giving training along specialized lines, contemplates holding a four week "omnibus" workshop offering several of the courses requested. Present plans are to hold the summer school from mid-June to mid-July, probably in the middle west. Courses will be open to missionary candidates, missionaries on furlough and nationals.

The moment has come for vast expansion of evangelistic action. There is no door closed today to the friendly and constructive ministry of Jesus Christ. Before every great opportunity God sends some special trial. When has the world been tried as now? The gravity of the times indicates great opportunities ahead.

Foreign Missions

MRS. A. J. RANDLES, Secretary, 6946 Thomas Blvd., Pittsburgh 8, Pa.

MISSIONARIES' BIRTHDAYS
MARCH

Miss Mary Frances Dawson	March 1
Miss Louise Williamson	March 3
Miss Mary Jane McKnight	March 18
Miss Laura B. Walker	March 22
Miss Mary C. Thompson	March 4
Miss Minnie Beatty	March 9
Miss Venna Patterson	March 27
Miss Martha A. Roy	March 27
Miss Edna B. Sherriff	March 28

MISSIONARIES' BIRTHDAYS
APRIL

Miss Hazel Bennett	April 4
Mrs. William Fennell (nee Mabel McMichael)	April 6
Miss Eva M. Hewitt	April 7
Miss Evelyn Cathcart	April 11
Miss Laura Reynolds	April 15
Miss Stella Robertson	April 18
Miss Helen R. Brownlee, R.N.	April 18
Miss Elizabeth Wilson	April 21
Miss Mary Logan	April 29
Miss Helen V. Weede	April 29

Last year Miss Kate A. Hill was appointed by the Women's Board to visit our United Presbyterian colleges and present the work of The Women's General Missionary Society. For a part of the time Miss Marian Farquhar, appointee to the Sudan, was with her. Miss Hill felt a team was better. So this year two young women have been appointed—Miss Edna Sherriff of the Egypt Mission and Miss Laura MacLachlan of India. They are looking forward to their commission in eager anticipation. College presidents have been most courteous and generous in their promises to care for these visitors, to invite them to speak in Chapel services, and to give them every opportunity to meet in conference young people who may be thinking of definite Christian service. When this issue of the Magazine reaches you, Westminster and Muskingum campuses will have been visited and the itinerants will be about ready to visit those farther west, beginning in Monmouth, then Tarkio and Sterling, with perhaps two or three other Church or State institutions whose presidents have given cordial invitation to them to come.

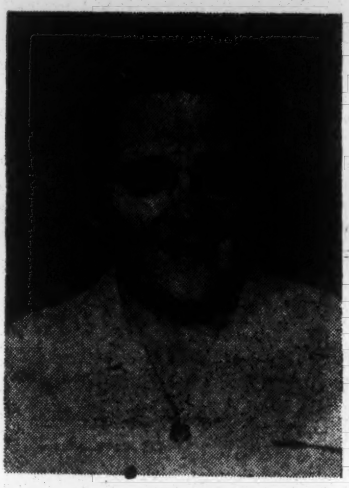
Remember these visits, for the laborers are far too few.

The Alexandria office has cabled that Mrs. Coventry and the Misses Esther Wilson and Margaret Work have arrived in Egypt. They have had an irksome journey. They parted from the Rev. and Mrs. Heasty at Malakal where the Heastys went by boat or by car to Doleib Hill on the Sobat, and then by boat and train on or along the Nile—Miss Wilson to Luxor, Miss Work to Cairo, and Mrs. Coventry to Benha. How glad they must be to have arrived; and how happy the Mission to see them.

In a short while we hope that Miss Elsie French can be on her way to the field. She goes with the honorary degree of LL.D. conferred by her Alma Mater. Miss Mary L. Thompson received a like honor while at home conferred by *her* Alma Mater. We heartily congratulate both and profess a denominational pride in this recognition of their educational worth.

If permits for Egypt arrive in time, Dr. French will be accompanied by Miss Laughead, a short-term worker, and the Misses Ethel McMahan, R. N., and Lucille Nichols, R. N. A. Miss Nichols was in Egypt several years ago as a short-term

Miss Lucile B. Nichols, R.N.A.



Miss Ethel McMahon, R.N.

nurse in Assiut Hospital and now returns for fulltime service. For Miss McMahan it is an entirely new and happy experience in prospect. It is a consecrated talent these young women bring to Kingdom work. Remember them regularly. Miss McMahan's name will be found on the Twenty-Sixth Day of the Prayer Cycle. Miss Nichol's acceptance of her appointment had not been received when the Prayer Cycle went to the printer. Add her name and that of Miss Laughead to one of the Egypt pages. Their stations will be announced later.

We have heard from Miss Criswell since she arrived home, but she failed to tell us of the "nearly a hundred" at the station to see her off. The Mission News Letter told us that. We wonder if she was not garlanded with marigolds too. That is one of the very pretty ceremonies of India. P.M.I. misses her but Dr. Thompson has taken over the principalship and Miss Mason the kindergarten and housekeeping, while Miss Ruth Work is "mother" to the 80 boarders. The school enrollment is 500.

Mrs. Rachel Seiver is enjoying her work in the Tanta Bible School—a new assignment for her. There are twelve interesting and interested girls enrolled, all looking forward eagerly to the service for which they are preparing.

At last report Luxor school had 258 pupils enrolled. Three other girls' schools in the town offer "free tuition" but this has not affected greatly our school which charges a fee. It seems the Luxor compound has its snakes too. Snakes of a size to speak about. When some of the little girls saw one in the garden, the gardener tried to kill it with a stick but succeeded only in wounding and angering it. It was so angry that when the Charmer came to handle the situation the snake spit in his eye, which was not a charming response —and very painful, they say, to the spitee. However the charmer persisted and succeeded in capturing, not one, but four of the snake family.

Miss Elizabeth Wilson arrived in Egypt long enough before the opening of schools to talk with other missionary heads of schools concerning the many changes in recent years along educational lines, to attend important meetings of the Mission Committee on Education, and to go over the business of the Fayoum school with Miss Bell who now leaves this work in the hands of Miss Wilson. Miss Bell writes that Miss Wilson has taken hold of the management most efficiently and "has already won the respect and confidence of teachers, patrons, and pupils".

The Fayoum Girls' School is a Day School but there have always been a few boarders and Miss Wilson says with ten girls in her "wee boarding department" she feels like the old woman who lived in a shoe.

The last time Mrs. Boobyer and I saw Miss Bell she was lying in a cast in Tanta Hospital with a broken hip; so it is good to know that she is tripping about from station to station, as good as new, visiting her many Egyptian friends made through her forty-three years of service in Egypt.

She spent a few weeks in Mansura and was surprised that after thirty years many remembered her. She went with the Bible Women into the homes of these former friends and "tried to encourage them in their love and service for our Lord Who

has done so much for us". We are reminded of Paul who said, "Let us return now and visit the brethren in every city wherein we proclaimed the Word of the Lord and see how they fare".

While in Mansura in the home of Miss Patton, Miss Bell celebrated her birthday and service men came in with a lovely bunch of rose buds for her. One of the group wanted to know "the secret of the youngish mind and spirit of the American missionaries over sixty-five". These visits will make up a beautiful bouqet of precious memories she will treasure all her life; for she will return soon to Fayoum to pack for her return to U.S.A. in the coming summer.

Miss Patton is a very busy person; too busy in fact. A glance at your Prayer Cycle will show the heavy load she is carrying. In addition she keeps Open-House for the RAF. She says they take care of themselves if she is not there. They love to be in a home and read, study, play games or play the piano. After Sabbath evening English Church service they come for a tea-supper and a psalm-hymn sing.

Miss Bell tells us what Miss Patton would never tell of herself. One day the chief officers from Cairo came down to thank Miss Patton for what she is doing and later sent the following letters:

Headquarters, Royal Air Force,
Middle East, 11th Nov., 1944

Dear Miss Patton:

I was so glad to have the privilege of meeting you yesterday and thanking you for all the kindness and sympathy you have shown to the Royal Air Force in Mansurah. I think the unit is very fortunate in having such friends as you are in the neighborhood.

Yours sincerely,
Eric Betts.

Headquarters, No. 206 Group,
Royal Air Force, Middle East,
11th Nov., 1944

My dear Miss Patton:

I write to say how pleased I was in having the opportunity of meeting you when I visited Mansurah yesterday, and to thank you for all you are doing for the Officers and Airmen of the Royal Air Force Unit.

I hope to have the pleasure of meeting you again when next I visit Mansourah.

Yours sincerely,
F. E. Vernon.
Air Commodore O.B.E.

Mr. Betts is a General and Mr. Vernon, Chaplain-in-chief.

Egypt reports a very pleasant Association Meeting. Dr. Reed arrived for the last two days and brought with him new life and vision. During the past few years they "have just been holding on"; but the return of so many from extended furloughs and the coming of the two new men, Rev. Russell Stevenson and Rev. Bradley Watkins, have given the Mission a lift in morale and encouragement to plan for the future.

They long for our continued prayer during the difficult days ahead, that they may never lose sight of their great purpose—to hold up Christ before the people of Egypt.

The Rev. Leander Finley, General Secretary of the American Mission in Sudan reports: "all well in the Sudan and the work progressing very satisfactorily. The arrival of the returned missionaries of both Boards has done much to boost our spirits; and their fresh outlook has done much to encourage those of us who have been on the job for several years."

Friends of Miss Aulora McIntyre over there and here will be sorry to know that she fell on the ice recently and broke her left wrist. An X-ray showed it to be a bad break but properly set and doing nicely. This never could have happened in Wad Medani.

No recent word has come from India nor from the travelers bound for India so we must suppose that all is

well on the field and that the travelers are still enroute.

The news seems to be on this side of the water. Cupid has been active in the interest of a Presbyterian missionary of India and has won for him one of our girls. The Presbyterian missionaries and our own are "good neighbors", meeting sometimes at the Sialkot Convention, at Inter-Mission gatherings, on shipboard, etc.—there are always ways—and these furnish plenty of opportunity for Cupid's darts to fly. Friends say, "We shall miss Helen"; but those who know the Rev. Mr. J. V. Barrows unite in saying "he is a fine man and missionary". We congratulate him. The Board, too, is loathe to lose Helen Artman for she has been a valued missionary yet we have only the best of wishes for her as she plans to leave us to serve as a missionary-wife in a sister mission.

We have received word that Miss Lucy Lightowler, relieved at Fowler Orphanage by Miss Jane Smith, has arrived in USA. Next to sail will be Miss Whiteside and Dr. Helen Martin.

In line with similar action by the Foreign Board, the Women's Board has taken action that: We approve the use of air facilities for travel by our missionaries when advisable.

YOUNG WOMEN'S DEPARTMENT

(Continued from Page 362)

A YOUNG PEOPLE'S MISSION CIRCLE

More than a year ago a society was formed for *boy and girls* in the church at Loveland, Colorado. The pastor's wife, Mrs. Harold Lobaugh, has written of the progress of the organization. It is composed of the young people's department of the Sabbath School. Not all the members of the department have signed up, but they are present for the monthly study hour as the Circle meets on the first Sabbath of the month during the Sabbath School session.

The name of the society was carefully chosen,—a missionary from Egypt, *Eulalia Grether*. Miss Grether is home now. Her presence is coveted while the society is young! Miss Grether, Miss Eva Reid, who has spent some time in Egypt, and Mrs. Kellersberger whom many of us know, have spoken to the group. The current foreign book, *West of the Date Line*, is being studied just now. Mrs. Lobaugh said, "How I wish we could introduce a few of our members to the New Wilmington Conference!"

BOSTON PRESBYTERIAL Y. W. Rally

Mrs. John W. Steele, secretary of Y. W. societies, wrote that a very good rally was held at Whitinsville last fall. Ninety-one were in attendance, a good record when travel conditions were considered. The Y. W. delegate to the W.G.M.S. last June, brought her report, a very splendid one. Those present wished that they might have had the privilege of attending such a meeting! After a wonderful dinner, a Christian layman of the entertaining church, brought a message on the topic, "Bridges", emphasizing his points by blackboard illustrations. The meeting was deemed indeed good to have attended, fellowship one with the other being helpful.

Junior Department

MRS. CHARLES WRIGHT FULTON, Secretary, 455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

AIMS—a. A Junior Missionary Society in every congregation.
b. A Junior Missionary Magazine in the home of each Junior.
c. Contributions from every society to each of the Seven Departments of Work, to the Junior Special, and to the Thank Offering.

JUNIOR SPECIAL WORK

a. Salary of Miss Mary V. Ewing, R.N., on furlough from Doleib Hill, South Sudan, Africa.
b. Maintenance of the "Ibis" for the promotion of children's work in Egypt.

SUGGESTIONS FOR A PROGRAM ON THE MOUNTAIN PEOPLE

Invitations: Print on green cardboard leaves, each of which is tied to a small twig.

Songs: Bible Songs Hymnal Nos. 67, 108, 167.

Prayer: See 14 Day in the Prayer Cycle.

Prayer-Poem:

"Father Almighty, bless us with Thy blessing,
Answer in love Thy children's supplication;
Hear Thou our prayers, the spoken and unspoken;
Hear us, our Father! Amen."

Scripture Reading: Ps. 125:1, 2; Ps. 136:1-9, 26. (Have one Junior lead and have the society repeat the last half of each verse.)

Poem: Use the words of B. S. H. No. 267, with music played very softly as a musical background.

Setting: A spinning wheel, mountain-made baskets, quilts, chairs, etc.

Map: Against a background of branches, use a map of the U. S. A. with our Mountain Missions designated by small electric bulbs.

Program-Plan: Build the program around the theme, "What We See in the Mountains." Have slips of paper attached to the branches around the map. Have 7 Juniors take part by going, in turn, to the branches, selecting a paper, giving a few remarks on the subject, and reciting the Scripture indicated.

Use the following subjects and Scripture verses on the papers:

1. TREES—Ps. 1.
2. ROCKS—Ps. 62:5-8.
3. STREAMS—Ps. 42:1, 2.
4. PATHS—Ps. 119:105; 16:11.
5. GRASS—Isa. 40:8.
6. SNOW—Ps. 51:1, 2, 7.
7. SKY—Ps. 8:1, 3-6.

Leader's Remarks: Using John 15: 1-8 as a Scripture reference, give a talk on "Our lives are as dead branches without Christ . . . 'without Me ye can do nothing' . . . beauty and possibilities of a tree in winter . . . some trees are beautiful but bear no fruit." Then tell of the ancestry of our Mountain People, their history, their present problems, and how we are trying to meet these needs.

Center of Interest: A picture of Hofmann's "The Sermon on the Mount." Have one Junior stand beside the picture, at the close of the meeting, give a short talk on the needs of the people of the world, and recite the poem which follows.

"O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;

"Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above,
Shall come the City of our God."

Resource Material: Home Department pages in the *Women's Missionary Magazine; The Uplift* and leaflets from the Literature Department, Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

ANNUAL REPORT BLANKS

Blanks have been mailed to each Presbyterial Junior Secretary for each Junior Missionary, Junior Church, Junior Christian Union, Junior Christian Endeavor, Mission Band, and Little Light Bearers Society in her presbyterial. Each of these organizations should receive two blanks early in March: one blank concerning funds; the other, standards of efficiency. Contact your Presbyterial Junior Secretary if you fail to receive them. They should be filled in and returned to your Presbyterial Junior Secretary before April 5, so that she can complete her presbyterial report and mail it to the General Secretary before April 15.

N. B. One lagging society's report may delay an entire presbyterial's report. Be ahead of time with your report!

SOCIETY CARDS

A large Junior Special Society Card is being mailed to each society, for the "Junior Special Gathering." It has on it pictures of Miss Ewing and the *Ibis*. As each Junior presents his filled dime card, let him paste a gold seal over one of the sixteen letters on the large Society Card; or, if your society has more than sixteen members, have each Junior paste a portion of a seal on the Society Card. You will find the seals in an envelope attached to the card. Keep the Society Card in a conspicuous place in your Junior Room all next year to remind the Juniors that their dimes are still traveling!

Temperance and Reform Department

MRS. HOWARD M. BRUCE, Secretary, Claysville, Pa.

Mrs. Warren, in my introduction, omitted to ask you to be patient while I persist with this stupendous assignment.

* * *

In the report to W.G.M.S. we were told forty-seven presbyterials reported twenty-three listed juvenile delinquencies as one of their most pressing problems.

Juvenile delinquency results from absentee mothers, absent from home and children. Countless thousands are being left in unsafe hands or are permitted to shift for themselves. Accidents to children left alone have become frequent.

Are we so short of manpower that our children should be sacrificed? A government pamphlet, issued on the question of war work, says, "Women with children have a responsibility to their homes which they cannot relinquish. Under no circumstances can the nation afford to neglect its children, the future citizens for whom this war is fought."

MOTHERS FIGHT BEST AT HOME

Let the cranes shriek in rising crescendo,
Let the drills bite like rage through the steel,
The place for mothers of all little boys
Is home where those small boys can kneel
By the side of a bed, by the side of a chair
With fresh rosy faces and softly combed hair,
And taste, at the end of days tumult and noise,
The rare and exquisite, the dear and contended
Knowledge of being mom's boys.

Mrs. Howard M. Bruce, Secretary of Temperance and Reform Department

Oh, the bombers purr up to the zenith,
And the fighters they climb to the moon,
And the earth is a tormented garden
Where strange, fitful flowers must bloom,
But sheltering the heart of each gunner
Is a quiet and white-curtained room.
The land that we love is a giant
Straining both muscle and bone;
The factory whistles at shift time
Have a pleading, insistent tone,
But remember this: sing it and shout it,
Ye freemen, from Tampa to Nome;
The courage that held like a wall on Bataan
Was bred in the nurseries of home!

The Saturday Evening Post

Literature Department

MRS. CHARLES BRADLEY WARREN, 904 Publication Bldg., Ninth St., Pittsburgh 22, Pa.

New leaflets on our mountain work; three cents each:

Dr. Esther Mitchell—the life and work of a devoted home mission doctor.

Growth of Medical Work in Frenchburg—its history from the beginnings to the present.

Twenty Fruitful Years—the story of our work at Ezel, Kentucky.

The Departments of Work—a revised summary of the work carried on by each department of the W.G.M.S. A *must* for well-informed missionary women. Free for postage.

Have you ordered your 1945 Prayer Cycle? $.10 each, $1.00 the dozen, $7.50 the hundred.

A LITERATURE ACROSTIC

LET US—

L earn more about our denominational literature
I nform ourselves as to its value
T ake time to tell others about it
E ncourage subscriptions to *The Women's Missionary Magazine*
R edouble our efforts to interest the uninformed
A dvertise the literature whenever possible
T une in on it when we need "toning up"
U rge its use
R ead more this year
E nthusiastically "keep on the job"

Missions

TRIBUTES

(Continued from Page 363)

ber of this congregation, who died May 1, 1944. She was a faithful attendant at both worship services and missionary meetings. She was a devoted mother and a kind and sympathetic friend and neighbor. Her cheerful and unselfish spirit and her faithfulness to her home were an inspiration to all who knew her. We extend our sympathy to her son and daughter and two grandchildren. "She was faithful unto death."

Committee.

Mrs. Charles Trimble

The W.M.S. of the U. P. Church, Winchester, Kans., wishes to pay tribute to the memory of Mrs. Charles Trimble who passed away at her home Sept. 19th, 1944. She was a faithful member of our congregation, treasurer of W.M.S. for several years.

We extend our sincere sympathy to her family.

Mrs. Maude Riley
Mrs. Dorothy Hiebsch

Mrs. W. J. Fleming

The Women's Missionary Society of the Second United Presbyterian Church, Wilkinsburg, Pa., wishes to pay a tribute of love to the memory of Mrs. W. J. Fleming, who was called home July 28th, 1944.

Mrs. Fleming was a faithful and active member of our Missionary Society as long as health permitted.

Her quiet, unassuming manner, her devotion to her family, her loyalty to her church and all of its interests, will ever remain an inspiration to all of us.

To her loved ones we extend our deepest sympathy and commend them to the care of the Good Shepherd.

Mrs. Thomas D. Edgar
Mrs. Alfred Bradley

Mrs. Kate Craig
Mrs. Dessie A. Jones
Mrs. Anna B. Hair

The Women's Missionary Society of the Grove United Presbyterian Church of West Middletown, Pa., wish to pay respect and loving tribute to the memory of three of its members, who in past months have passed to their rewards:

Mrs. Kate Craig who died March 14, 1944; Mrs. Desie A. Jones, April 5, 1944, and Mrs. Anna B. Hair, April 17, 1944.

They have fought a good fight, they have finished their course, they have kept the faith, hence forth there is laid up for them a crown of righteousness, and we commend their loved ones to the Saviour whom they loved and served.

Committee

Correction: In the November Magazine, Page 158, the first name under the tribute to Mrs. Ella Jordan should be Mrs. Samuel Irvine.

Tributes

Mrs. A. A. Maclachlan

The Board of Managers of the United Presbyterian Orphans Home wishes to pay a tribute of love and respect to the memory of Mrs. A. A. MacLachlan who was called from our midst November 26, 1944.

As a member of the Board for over thirty years and president for nine years, her devotion and faithfulness to this work was indeed marvelous and an inspiration to all of us. Unless Providentially hindered she never missed a meeting. She gave liberally of her time and strength to the work, keeping always uppermost in her mind the welfare of the children. Her weekly visits and her great love for them gave her the opportunity she was always seeking of doing them good.

It can be said of Mrs. MacLachlan, as was said of one of old: 'She hath done what she could." Those who are left to carry on the work she so much loved have the memory of a wonderful friend and a faithful worker and a strong Christian character. We believe the Master has said to her, "Well done good and faithful servant," and we believe she now knows the blessedness of those who have been called to the marriage supper of the Lamb.

To her husband, relatives and friends our deepest sympathy is extended.

Mrs. Merle R. Hoon
Mrs. T. T. Lowman
Miss Mary White

Mrs. Emma Stevenson

The Women's Missionary Society of the United Presbyterian Church of Arlington, Wisconsin pays loving tribute honoring the memory of Mrs. Emma Stevenson who passed away October 14, 1944.

Mrs. Stevenson was a faithful member and will be greatly missed by her many friends.

Alice M. Millan, Secretary

Mrs. Lawrence C. Barnhart

Mrs. Lawrence C. Barnhart, a member of the United Presbyterian Church of Ellwood City, Pennsylvania, died Jan. 5, 1945. She was a very efficient executive and both her work and future plans for the church and the community are evidences of her leadership. She was the inspiring teacher of a young ladies Bible Class. A very helpful member of the Women's Missionary Society of the church and a Life Member of the W.G.M.S. Also Vice President of the Beaver Valley Presbyterial.

Twenty years ago she helped organize the Daily Vacation Bible School in the lower grades of the Ellwood City Public Schools, and has served as its superintendent during the succeeding years.

Mrs. Barnhart leaves her husband, one son, and a sister. We would extend to them, and to all her friends, our sympathy and love in their loneliness and bereavement and would commend them to Him who comforteth all who mourn.

Committee.

Bella Richardson McLay

The Women's Misionary Society of the United Presbyterian Church of Elizabeth, Pa., hereby desires to express their love and respect to the memory of Mrs. Bella Richardson McLay (wife of Mr. William McLay) who passed to her Heavenly reward on November 29, 1944.

We appreciate the thirty years she served as Treasurer of the Missionary Society, cheerfully and efficiently performing her work, and in her passing we lost a most faithful member and a loyal friend who will long be remembered as an earnest, devout Christian.

Her pleasing personality, her many lovable qualities and her sterling character, manifested in her daily living endeared her to all. She was regular in her church attendance and her deep interest in the work of the church was an inspiration. We shall miss her presence among us, but "Precious in the sight of the Lord is the death of his saints."

She is survived by one son, Lester. To him we extend sincere sympathy and commend him to the same trust in Christ, as was manifested in the life of his mother and father.

"They still are our own
Made perfect in love
In that newly appointed place
Where they have no want
And their joy is full
And serving they look on His face."

Mrs. Geo. Larr
Mrs. Chas. E. Mille
Mrs. Bryce E. Wylie, Jr.
Mrs. Raymond C. Rodgers

Miss Ivy B. Pearce

The members of the Mary Clokey Porter Missionary society of the First United Presbyterian Church, North Side, Pittsburgh, Pa., pay loving tribute to the life of Miss Ivy B. Pearce, who was called to her eternal home December 16, 1944, while at the home of her sister in Bristow, Oklahoma. Her faithfulness and service to the Sabbath School and Missionary society will remain an inspiration to all who knew her. To her loved ones we extend our love and sympathy.

"Blessed are the dead who die in the Lord."

Committee.

Mrs. A. J. Marshall

The Women's Missionary Society of the Ingram United Presbyterian Church, offers this loving tribute to the memory of Mrs. A. J. Marshall, who answered her

Heavenly Father's call October 25, 1944.

Mrs. Marshall was quite active in our society, having served in various capacities. Her lifetime of generous service for the Master challenges us to greater service. We shall miss her presence and her friendship. We thank God for the years of association with her, and pray that we may be faithful in continuing to carry on His work.

Our sincere sympathy is extended to her daughters and grand-daughter.

Mrs. Edward Stotz
Mrs. W. A. Krebs

Mrs. Alice Fullerton
Mrs. Joanna Long
Mrs. Matilda Houtby
Mrs. Margaret Williams

The Women's Missionary Society of the United Presbyterian Church of Fowler, California wishes to pay loving tribute to the memory of four of our members, each of whom had given over a half century of devoted service to the church and Missionary Society.

We recommend them as examples to every member of their own families and to every member of the congregation. We thank God for their Christian lives lived among us.

Committee.

Miss Mary Emma Lyon
Miss Margaret C. Lyon

As the troubled year of 1944 was drawing to its close, and the joy and hope of a new year filled our hearts, the beautiful Christian lives of two sisters, Miss Mary Emma Lyon and Miss Margaret C. Lyon, were translated to their heavenly home, to be forever with their Heavenly Father and their Elder Brother.

These sisters joined the Women's Missionary Society of the Greensburg United Presbyterian Church when they were young, and faithfully attended the meetings until ill health and the weaknesses of age prevented. They not only attended the meetings but contributed generously to the cause and were also ready to help in every way to make the meetings interesting.

We shall miss their kindly presence and we mourn their loss, but we feel our society is richer because of their fellowship.

"Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gate into the City".

Committee

Miss Maude Wilson

The Hebron United Presbyterian Church of Monongahela Presbytery, Pennsylvania, feels deeply the loss of Miss Maude Wilson, through death, on December 20, 1944. She was the daughter of the late Newton and Mary Wilson Barclay. Miss Wilson was a member of the Hebron Congregation throughout her life; a charter member of the Women's Missionary Society; and a Life member of the W.G.M.S. She was a loyal and conscientious worker in all branches of the Church and Sabbath School.

To her relatives and friends we extend our sincere sympathy.

Committee.

Mrs. C. N. Bloofield

The members of the Albia, Iowa Missionary Society pay tribute to the memory of Mrs. C. N. Bloomfield, who passed to her reward November 3, 1944.

Mrs. Bloomfield was a quiet unassuming and yet genial Christian woman.

Two of her children engaged in definite Christian work, Mrs. John Baird was a missionary in Egypt and Mrs. A. L. Godfrey was the wife of the late Rev. A. L. Godfrey.

We extend our sincere sympathy to the members of the family.

Committee.

Miss Annie Finnegan

We, the members of the Young Women's Missionary Society of the First United Presbyterian Church of Steubenville, Ohio, desire to pay a loving and respectful tribute to the memory of Miss Annie Finigan who was called to her Heavenly Home, Saturday, December 2, 1944.

Miss Finigan was a faithful and devoted member of our church and society for many years. Her unfailing faith and patience during her illness is an inspiration to us all.

To her loved ones we extend our sincere sympathy.

"Blessed are the dead who die in the Lord."

Committee
Mrs.H. T. McLaughlin
Mrs. James Farrington

Mrs. John M. Adair

The Women's Missionary Society of the Greensburg United Presbyterian Church desires to pay a tribute of love and respect to the memory of Mrs. Carrie Adair, who died suddenly Dec. 10th, 1944.

Mrs. Adair was a consecrated Christian and was very faithful in her attendance and worship in the House of God.

She was interested in all activities of the church work and enjoyed being present whenever possible. Her presence will be greatly missed but we may each carry with us beautiful memories of her kindly manner, of her strong faith and of her Christian fortitude throughout her entire life.

To her family and friends we extend our deepest sympathy.

Committee

Mrs. Della Beatty

The Women's Missionary Society of the Bethel (Allegheny) United Presbyterian Church wishes to pay tribute to the memory of Mrs. Della Beatty, long-time mem-

(Continued on Page 380)

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

Miss Ruth I. Ardrey, 1921 — Sialkot City
Miss Margaret Ballantyne, 1941 — Gujranwala
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss Lois Boyd, 1918 — Sangla Hill
Miss N. Addaline Brandon, 1931 — Sargodha
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Marie Cash, R.N., 1926 — Pasrur
Miss Evelyn Cathcart, 1925 — Rawalpind
Miss Marjorie Faught, R.N., 1933 — Taxila
Miss Margaret Fehlman, 1913 — Sialkot City
Miss Betsy Fleming, 1918 — Sargodha
Miss Vida J. Graham, 1922 — Pathankot
Miss Evva P. Hartig, R.N., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Campbellpur
Miss Alice G. Hill, 1938 — Sheikhupura
Miss Janette Howland, 1921 — Campbellpur
Miss Mary Kyle, 1904 — Pasrur
Miss Mary Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1932 — Sialkot
Miss Elizabeth F. McConnell, R.N., 1931 — Jhelum
Miss Evelyn M. McKelvey, R.N., 1938 — Sialkot City
Miss Margaret Murdoch, 1924 — Sargodha
Miss Ruth M. Nichol, 1933 — Pasrur
Miss Marian T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Vivian Trimble, 1921 — Pasrur
Miss Georga Wengert, 1920 — Abbottabad
Miss Helen V. Weeds, 1928 — Zafarwal

NOW IN THIS COUNTRY (from INDIA)

Miss Helen Artman, 1920 — R. D. 2, Pulaski, Pa.
Miss Hazel Bennett, 1908 — 268 Park St., Socorro, New Mexico
Miss R. Jean Black, 1921 — Petrolia, Pa.
Miss Frances E. Brown, 1927, 1937 — 810 Glenview St., Philadelphia 11, Pa.
Miss Reba C. Hunsberger, M.D., 1921 — 5914 N. Pulaski, Philadelphia, Pa.
Miss Sarah Jane Lamont, 1928 — 440 W. Cayuga St., Philadelphia, Pa.
Miss Laura R. MacLachlan, 1938 — R. R. 1, Atkinson, Nebraska
Miss E. Marjorie McCrory, 1936 — McCrory Farms, R. D. 1, Homer City, Pa.
Miss Ruth A. Warnock, 1913, 1936 — 915 East 8th St., Wellington, Kans.
Miss Helen C. Sharp, M.D., 1944 — 411 N. Yale, Villa Park, Ill.

RETIRED (from INDIA)

Miss Emma Dean Anderson, 1881 — 754 22nd St., San Diego 2, Calif.
Miss Laurella G. Dickson, 1897 — Tarkio, Mo.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — 754 22nd St., San Diego, Calif.
Miss Flora Jameson, 1903 — 32 Bonvue St., Pittsburgh 14, Pa.
Miss Mary E. Logan, 1891 — 825 W. 7th St., Rushville, Ind.
Miss Lillian A. McConnell, 1902 — 609 S. 3rd Ave., Lakeworth, Fla.
Miss Rose McCullough, 1879 — Penn & Trenton Aves., Pittsburgh 21, Pa.

HONORARY RETIRED MISSIONARY

Miss Mary J. Campbell, 1884 — Box 423, Santa Ana, Calif.

RETIRED (from EGYPT)

Miss Rena L. Hogg, 1899 — c/o American Mission, Assiut, Egypt
Miss Ella M. Barnes, 1911 — 926 East 1st St., Monmouth, Ill.
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling, Kans.
Miss E. Roxy Martin, 1901 — Fair Meadows, Limekiln Park, R.D., Chalfont, Pa.
Miss Laura B. Walker, 1904 — 1109 McClure Ave., Munhall, Pa.

EGYPT—c/o American Mission

Miss Margaret A. Bell, 1901 — Fayoum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Miss Leota Cabeen, 1909 — Alexandria
Mrs. Mary K. Coventry — Benha
Mrs. Ada A. Dunlap, 1926 — Fayoum
Miss Lucia Dwight, 1919 — Beni Suef
Mrs. William Fennell, 1937 — Cairo
Miss Elsie M. French, 1909 — Cairo
Miss Alice Grimes, 1924 — Cairo
Mrs. G. G. Gutteridge, 1939 — Cairo
Mrs. A. F. Huish, 1939 — Cairo
Miss Lois D. Kingan, 1926 — Cairo
Miss Lucy Lightowler, 1921 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Ethel O. McMahon, R.N., 1945 — Tanta
Miss Jeannette McCrory, 1916 — Assiut
Miss Carol E. McMillan — Beni Suef
Miss Elizabeth McKibben, R.N., 1924 — Tanta
Miss Sarah B. Meloy, 1923 — Cairo
Miss Lucile B. Nichols, R.N.A., 1945 — Assiut
Miss Helen J. Noordewier, 1921 — Luxor
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Cairo
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1938 — Luxor
Mrs. Rachel T. Seiver, 1925 — Tanta
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Mary C. Thompson, 1939 — Tanta
Miss Mary L. Thompson, LL.D., 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Ida B. Whiteside, 1918 — Luxor
Miss Louise N. Williamson, 1944 — Cairo
Miss Ruth M. Williamson, 1924 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Ruth A. Work, 1904 — Assiut

NOW IN THIS COUNTRY (from EGYPT)

Miss Anna Criswell, 422 W. Logan St., Clarinda, Ia.
Miss Mary Frances Dawson, 1922 — 808 E. Third St., Ellensburg, Wash.
Miss Alta G. French, 1925 — Goldfield, Iowa
Miss Davida Finney, Litt.D., 1915 — 914 Cambridge Rd., Coshocton, Ohio
Miss Martha C. Glass, 1921 — 235 East 49th St., New York 17, N. Y.
Miss Eulalia D. Grether, 1929 — 435 East 11th St., Loveland, Colo.
Miss Alfaretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Lucy Lightower, 1921 — 26 West Pomona St., Philadelphia, Pa.
Miss Helen J. Martin, Ped.D., 1915 — 904 Publication Bldg., Pittsburgh 22, Pa.
Miss Evelyn McFarland, 1919 — New Wilmington, Pa.
Mrs. John McMillan, 1937 — 116 S. Erie St., Mayville, N. Y.
Miss Edna B. Sheriff, 1920. Telephone, Indianola, Iowa; R. D., Norwalk, Iowa
Miss Nellie C. Smith, 1911 — 536 Superior St., Grove City, Pa.
Miss Marie Tait, 1925 — R. D. 5, Mercer, Pa.
Miss Ethel L. Weed, 1919 — c/o Mrs. Everett McCallister, Carmi, Ill.
Miss Laura Wright, 1921 — Camden, Ohio

THE SUDAN—c/o American Mission

Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Mary Jane McKnight, 1922 — Wad Medani
Mrs. Alan Theobald, 1938 — Khartoum North
Miss E. Verna Pillow, 1930 — Khartoum North
Miss Mary K. Smith, M.D., 1944 — Nasir
Miss C. Blanche Soule, R.N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — Khartoum North

NOW IN THIS COUNTRY (from THE SUDAN)

Miss Mary E. Cole, 1919 — Braddyville, Iowa
Miss Una Cole, 1918 — 2047 Glenarm Place, Denver 4, Colo.
Miss Mary V. Ewing, R.N. — 1150 Corporation St., Beaver, Pa.
Miss Marguerite McClellan, 1926 — 228 S. Water St., Olathe, Kans.
Miss Aulora R. McIntyre, 1911 — Lenox, Ia.

ETHIOPIA—c/o American Mission

Miss Ruth C. Beatty, R.N., 1921 — Sayo
Misss Isabel Blair, 1922 — Sayo
Mrs. A. W. Pollock, R.N., 1942 — Gore
Mrs. Ruth Lobaugh Walker, 1928 — Addis Ababa

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS)

(c/o American Mission should be added to each foreign address)

EGYPT

Dr. E. M. Bailey—Assiut
Dr. and Mrs. E. E. Elder—Cairo
Rev. and Mrs. Dalton Galloway—Tanta
Rev. F. D. Henderson—Assiut
Rev. and Mrs. James E. Kinnear—Cairo
Dr. and Mrs. F. C. McClanahan—Assiut
Rev. W. A. McGill—Cairo
Rev. H. A. McGeoch—Alexandria
Rev R. T. McLaughlin, D.D.—Cairo
Dr. and Mrs. W. T Moore—Tanta
Dr. and Mrs. C. P. Russell—Assiut
Dr. and Mrs. W. J. Skellie—Luxor
Rev A. R. Stevenson—Cairo
Dr. and Mrs. F. Scott Thompson—Assiut
Rev. C. Bradley Watkins—Assiut

On Furlough

Dr. and Mrs. J. W. Acheson—Bolivar, Pa.
Mrs. E. M. Bailey, 310 E. Detroit Ave., Monmouth, Ill.
Rev. and Mrs. W. P. Gilmor—R. 4, Box 279, Fresno, Calif.
Rev. and Mrs. E. E. Grice—Mulberry, Ind.
Mrs. F. D. Henderson, 542 N. Bever St., Wooster, O.
Dr. and Mrs. H. S. Hutchison—Claysville, Pa.
Rev. and Mrs. W. B. Jamison—R D., LeClaire, Iowa
Rev. and Mrs. H. E Kelsey—242 W. Prospect Ave., Pittsburgh 5, Pa.
Dr. and Mrs. N. D. McClanahan—627 Main St., Latrobe, Pa.
Mr. and Mrs. J. W. McCutcheon—Queens College, Charlotte 4, N.C.
Mr. and Mrs. M. C. McFeeters—New Florence, Pa.
Mrs. H. A. McGeoch—New Concord, Ohio
Mrs. W. A. McGill—880 Livingston St., St. Paul 4, Minn.
Mrs. R. T. McLaughlin—New Concord, Ohio
Mr. and Mrs. W. W. Nolin—Vashon, Wash.
Mrs. A. R. Stevenson—R. D. 5, Mercer, Pa.
Dr. and Mrs. F. M. Thompson—119 N. 43rd St., Louisville, Ky.
Mrs. C. B. Watkins—427 Trenton Ave., Wilkinsburg, Pa.

PUNJAB, INDIA

Rev. and Mrs. J. C. Alter—Zafarwal
Rev. James D. Brown—Rawalpindi
Dr. and Mrs. J. G. Campbell—Sargohda
Rev. and Mrs. E. V. Clements—Badomali
Rev. and Mrs. J. H. Colvin—Dhariwal
Dr. and Mrs. J. B. Cummings—Rawalpindi
Rev. and Mrs. R. A. Foster—Sialkot
Rev. and Mrs. John D. Harkness—Sheikhupura
Rev. J. Morgan McKelvey—Sialkot
Mr. and Mrs. W. H. Merriam—Gujranwala
Rev. and Mrs. Paul A. Miller—Sialkot
Mr. and Mrs. C C. Millson—Gujranwala
Dr. and Mrs. Hugh M. Milne—Gujranwala
Rev. S. C. Picken, D.D.—Sangla Hill
Miss Gwynaeth R. Porter, R.N.—Sialkot
Rev. and Mrs. W. H. Ross—Lyallpur
Mr. C. A. Stewart—Rawalpindi
Dr. and Mrs. Harris J. Stewart—Gujranwala
Rev. and Mrs. J. H. Stewart—Pathankot
Dr. R. R Stewart—Rawalpindi
Rev. and Mrs. Wm. Sutherland—Campbellpur
Dr. and Mrs. John Vroon—Taxila
Mr. F. A. Whitfield—Gujranwala

ON FURLOUGH

Dr. and Mrs. D. E. Alter—New Wilmington, Pa.
Mrs. J. D. Brown—1239 Fillmore St., Philadelphia 24, Pa.
Rev. and Mrs. W. C. Christy—87 Sherman St., Hartford 5, Conn.
Dr. and Mrs. J. C. Heinrich—Apt. 302, 2716 E. Douglas, Wichita, Kans.
Mrs. J. M. McKelvey—721 Forest St., Hartford, Wis.
Mrs. S. C. Picken—1923 Beaver Ave., Des Moines 10, Iowa
Mrs. C. A. Stewart—626 E. University St., Wooster, Ohio
Mrs. R. R. Stewart—Easl, Ky.
Mrs. F. A. Whitfield, 1308 Plass Ave., Topeka, Kans.

THE SUDAN

Rev. J. L. Anderson—Doleib Hill, Malakal
Rev. and Mrs. Leander Finley—Omdurman
Rev. and Mrs. K. Glenn Fleming—Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure—Akobo, Upper Nile Prov
Dr. and Mrs. J. A. Heasty—Doleib Hill, Malakal
Rev. A. McElroy Roy—Nasir, Upper Nile Province
Dr. and Mrs. R. F. Shields—Khartoum

ON FURLOUGH

Rev. and Mrs. W. J. Adair—Sterling, Kans.
Mrs. J. L. Anderson—New Concord, Ohio
Mr. and Mrs. J. P. McKnight—2010 Green St., Allentown, Pa.
Mrs. A. M. Roy—R. D. 2, Camden, Ohio

ETHIOPIA

Rev. Bruce B. Buchanan—Sayo, via Gambela, Sudan
Rev. Donald M. Davies, Th.D.—Addis Ababa
Mr. Fred L. Russell—Addis Ababa

ON FURLOUGH

Mrs. Bruce B. Buchanan—133 S. 9th St., Monmouth, Ill.
Dr. and Mrs. V. F. Dougherty—600 Schaff Bldg., Philadelphia 2, Pa.
Dr. and Mrs. D. C. Henry—600 Schaff Bldg., Philadelphia, Pa.
Mrs. Fred L Russell—c/o C. M. Hull, R. 5, Yakima, Wash.

MISSIONARY IN TRAINING

Rev. Robert H. Meloy—55 Elizabeth St., Hartford 5, Conn.

RETIRED FROM ACTIVE SERVICE

Egypt

Dr. and Mrs. W. W. Hickman—1125 E. Detroit Ave., Monmouth, Ill.
Dr. and Mrs. H. E. Philips—11 Linwood Ave., Newton, N.J.

India

Dr. and Mrs. H. C. Chambers—3217 Seminary Ave., Richmond 22, Va.
Dr. and Mrs. Osborne Crowe—New Wilmington, Pa.
Rev. D. R. Gordon, D.D.—2330 Carroll Park, S., Long Beach, Cal.
Rev. and Mrs. J. A. McArthur—418 E. Auburn Ave., Bellefontaine, Ohio
Rev. and Mrs. Robt. Maxwell—New Wilmington, Pa.
Rev. H. S. Nesbitt—288 Elmwood Ave., Wollaston, Mass.
Rev. E. L. Porter, D.D., State Hospital, Massillon, Ohio

SUDAN

Dr. and Mrs. Paul J. Smith—Nasir, Upper Nile Province, Sudan
Dr. and Mrs. G. A. Sowash—New Wilmington, Pa.

He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

—Romans 8:32.

SACRIFICE

Night of horror,
Torture, trial,
Wounds and pain,
A Cross to bear—
The Son of God
Giving Himself
That a lost world
Find its way again
To the love of God.

Nights of horror,
Torture, trial,
Wounds and pain,
Crosses to bear—
The sons of men
Giving themselves
That a troubled world
Find its way again
To the love of God.

Elsie Wehling Fulton.

In the Secret of His Presence

In the secret of His presence how my soul delights to hide!
O how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low;
For when Satan comes to tempt me to the secret place I go.

When my soul is faint and thirsty, 'neath the shadow of His wing
There is cool and pleasant shelter and a fresh and crystal spring;
And a Saviour rests beside me, as we hold communion sweet:
If I tried, I could not utter what He says when thus we meet.

Only this I know: I tell Him all my doubts and fears;
Oh how patiently He listens and my drooping soul He cheers.
Do you think He ne'er reproves me? what a false friend He would be
If He never, never told me of the sins which He must see.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow: this shall then be your reward.
And whene'er you leave the silence of that happy meeting place
You must mind and bear the image of the Master in your face.

The words of this song were written by Ellen Lakshmi Goreh, a Mahratta Brahmin lady of the highest caste. She was born at Benares, September 11, 1858.